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THE
SUPREMACY
OF THE
FATHER
ASSERTED:
OR, EIGHT
ARGUMENTS
FROM
SCRIPTURE,

TO PROVE,

That the Son is a Being, Inferior and Subordinate to the Father, and that the Father alone is the Supreme God.

WITH

The most Material Objections Answer'd.

Drawn up for more Private Use; but now made Publick, at the Request of some Friends. R

By THOMAS CHUBB, A Lay-Member of
the CHURCH of England.

The Second Edition.

Rev. 15. 3, 4. *And they Sing the Song of Moses, the Servant of God; and the Song of the Lamb, saying, Great and Marvellous are thy Works, Lord God Almighty; Just and True are thy Ways, Thou King of Saints. Who shall not fear Thee, O Lord, and Glorify thy Name? For Thou only art Holy; for all Nations shall come and Worship before Thee, &c.*

1 Cor. 8. 6. *To us there is but One (Supreme) God, the Father; of whom are all Things, and we in Him; and One Lord Jesus Christ; by whom are all Things, and we by Him.*

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TO THE
Supreme GOD,
EVEN THE
FATHER
OF OUR
Lord Jesus Christ,
Of whom are all Things.

The Author's Prayer.

Almighty and most Gracious Father, because Thou art the first Supreme Cause; and the last, and final End of all Things; and because Thou art the Original Fountain of all Truth and Goodness, and hast in thy self an infinity of Power and Wisdom; and so art most fit to Patronize all sincere Endeavours, to Promote Truth, Righteousness, and Peace: Therefore, we Humbly Dedicate these our Labours to Thee; Humbly beseeching Thee mercifully to Accept our weak Endeavours, for the maintaining of thy Honour, and the Truth of thy Holy Word. May it please Thee, O Lord, to give thy Blessing upon this Performance, by disposing the Minds of Men to an humble and faithful Examination

The Author's Prayer.

tion thereof, and to a ready and kind Acceptance of that Measure of Truth which is contained in it. May it please Thee to Vouchsafe to us, and all Mankind such a Measure of the Illuminating and Sanctifying Grace of thy Holy Spirit, as may effectually Purge us from all that Error and Corruption which may yet cleave to any, or to every Soul of us; that so thy Kingdom may come, and thy Will may be done in Earth as it is in Heaven. And because Thou art most perfectly Able to do whatsoever shall seem Good in thy Sight; therefore we Humbly beseech Thee to Protect and Deliver us, (and all other thy Servants that do or shall at any Time appear in behalf of thy Name and Truth) from all the Evil that is, or may be Practised against us; and that Thou wouldst be pleas'd to Enable us patiently and contentedly to Submit to thy Will, in all thy providential Dealings with us. And as Thou art the Original Supreme Fountain of all the Good that we and all other Creatures do at all times Enjoy; therefore unto Thee, O Father, be Ascribed by us, and all People, all Honour and Glory, Thanksgiving and Praise, for Ever and Ever, thro' Jesus Christ our Lord and Saviour, Amen, Amen.



TO THE
R E V E R E N D
THE
C L E R G Y ;

And in Particular,

To the Right Reverend *Gilbert* Lord
Bishop of *Sarum*, our Vigilant and
Laborious *Diocesan*.

My LORD,

BEfore we presume to offer and commend to the Clergy, and in particular to your Lordship's Consideration, and Protection, the annexed Papers, we crave leave to observe,

That as the humane Nature came pure out of its Maker's Hand; and as the same humane Nature is corrupted and defiled by Sin; and as it is again restor'd and sanctify'd by Grace: We say, we observe, that it is the prevailing Power, and not the being of Sin, which the sanctified Man by Grace is delivered from: It being too manifest to every good Man's sad and sorrowful Experience, that though Sin does not reign, yet it has a Being in his mortal Nature; and that though he makes it his Business to watch and fight against it continually, yet he does not wholly

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wholly overcome it ; and that the Fruits and Effects of it are to be seen (upon a strict Examination) either less or more in almost all that he sets his Hand unto : Yea, so far has Sin a Being in him, that if he does not watch and fight continually against it, it will prevail upon him, and overcome him.

And as it has thus happened to humane Nature, so in like Manner it has happened to the Christian Church ; for as the human Nature was in a State of Purity, when first it received its Being from its Maker ; so the Christian Church was in a State of Purity also, when it first came out of its Founder's Hand : And as the humane Nature became corrupted, and defiled by Sin ; so in like Manner has the Christian Church been corrupted and defiled by Anti-Christianism : And as it has pleased God by his Grace, to reform and sanctify humane Nature ; so he has been pleas'd by his Grace also, to reform and sanctify the Christian Church : And as sad Experience convinces us, that humane Nature is sanctified but in Part ; so we are alike convinced by the same Experience, that the Christian Church is reformed or sanctified but in Part also : And though perhaps some of the Members of some reformed Churches, may have had the Vanity to boast (with the high Attainers heretofore) that their Church has attained to a Perfection of Holiness ; or with the Church of *Laodicea*, as in *Rev. 3. 17.* That they are *rich and increased with Goods, and have need of Nothing* ; yet perhaps upon a strict and impartial Enquiry, and when compared with the original Standard, it may appear, that they have had but little Ground for such Boasting : And as Experience shews, that there is a Proneness or Inclination in sanctified humane Natures, to relapse or fall back into that Degeneracy and Corruption which they are in some Measure by Grace delivered from ; so the same Experience

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perience shews, that there is a like Proneness or Inclination in the reformed Churches, to relapse or fall back into the Degeneracy and Anti-Christianism, which they are in some Measure by Grace brought out of; of which the Practice of some reformed Churches in prosecuting and persecuting of Men, for their honest Inquiring after, and their humble proposing to others what appears to them to be Truth, is a sad Instance: And as it is the Duty of every Branch of sanctified human Nature, not to sit down satisfied, as if they had already attained, or were already perfect, but to press forwards and labour after (by using all proper Endeavours which comes within the Compass of their Power) the restoring the human Nature to that State of Perfection it was originally created in; so in like manner it is the Duty of every reformed Church, and of every particular Member which constitutes the same, not to sit down satisfied, as though they had already attained, or were already perfect, but to press forwards, and labour after (by using all proper Endeavours, which comes within the Compass of their Power) the restoring the Christian Church to that State of perfect Purity it was originally planted in.

Whether the human Nature will be perfectly restored, or the Christian Church perfectly reformed whilst it has its Residence upon this Earth (which is the Object of many pious Christians Faith and Hope) we shall not here be concern'd to enquire into. All that we do observe is, that it is every Man's, and more especially every Christian's Duty, to use his best Endeavour for its Attainment; and forasmuch as it has pleas'd God by his Grace to call us (how unworthy soever we are) into the Fellowship of this reformed Christian Church, we are hereby become oblig'd (in Gratitude, Duty and Interest) to put forth our best Endeavour towards the attaining

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ing the Ends aforesaid, and therefore we do presume that what we have done in this Affair will not uncharitably be interpreted as proceeding from a corrupt and wicked Principle (how much Corruption and Weakness soever may attend us in its Performance) nor as going over the Bounds of our Christian Calling, it being equally every Christians Duty to do what properly and decently comes within the Compass of their Power for the attaining the Ends aforesaid; and therefore how much Blame soever we may have deserv'd for our Negligence in omitting to do what we might have done, yet we hope we are not Blame-worthy for doing what was properly in our Power to do, and consequently was no other than our bounden Duty.

We are sensible that two Things are likely to be objected against us upon the Account of this that we have done; first our Inability in general for such a Performance, and particularly our not being read in the Original Languages. To the first Part, (*viz.*) our Inability in general, we answer, That the Objection supposes us either to have done beyond our own Ability, which is a Contradiction, or else it supposes that what we have done could have been done better by others who are better qualify'd for such a Work; to which we say, that we have done our best, according to what we are capable of; and as for those that are better qualify'd, it belongs to them to perform it better; and as there are Degrees of Usefulness, if this mean Performance becomes useful in the least Degree towards the bringing Home the banish'd Truths of Christianity, this we think will be a sufficient Apology for us, and a sufficient Answer to the Objection. To the latter Part of the Objection, (*viz.*) our not being read in the original Languages, we answer; first, what we have done in this Affair was not originally intended for publick View (much less to engage in a Controversy with the

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the learned World, a Work which we are unqualify'd for and incapable of, and therefore for that Reason will not meddle with) all that we intended by this Performance being only to lay before our Neighbours, who are of the contrary Mind, the Grounds and Reasons of our Dissent from them, and to answer the Objections they make to us, in order to prevent their unchristian and uncharitable Censures and Reproaches, and (if it might be) to bring them over to that which appears to us to be the Truth; but when the annexed Papers had been view'd by some Friends, both at Home and Abroad, both of the Clergy and Laity, they judg'd that it might be of more publick Use, and so requested that they might be printed; wherefore (in Submission both to their Judgment and Request) we have given way to their being offer'd to more publick Consideration. But secondly, we answer, That what we have attempted to perform, is to vindicate, and restore the first great Article of primitive Christian Faith, (*viz.*) that there is but one supreme God; and that the God and Father of our Lord Jesus Christ, and He only, exclusive of all other Being, Subsistences, Person or Persons whatsoever, is this one supreme God. This is a Controversy, which may be reduced into a very narrow Compass, (*viz.*) the answering directly Yes, or No, to this plain Question, Is the God and Father of our Lord Jesus Christ, really the God and Father of our Lord Jesus Christ? Here, if the Answer be in the Negative, then the express Testimony of Christ and his Apostles is denied; if in the Affirmative, then what we are pleading for is yielded up, (*viz.*) the Supremacy of the Father: This and this only is what we have principally designed to make good; and therefore whatever else we may have happened to touch upon, is only occasionally, and as it has a Relation to this Important Point: And this being a Thing so level to hu-

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mane Understanding, and in which the Scriptures are so full and plain, the criticizing upon an original Word, could not make for or against us in the present Case; and consequently there was no great need of being read in the original Languages for this Performance.

But farther, it may Secondly be objected, that I am not of the Clergy, but only a Lay-Member of the Christian Church. To this I answer, *First*, That it is the Duty of every Christian, as well the Laity as the Clergy, to examine the Rule, the Ground, and Reasons of their Faith: And if they dissent from others, to publish the Grounds and Reasons of that Dissent, in order to be restored to the Truth themselves, if they be in Error; or if they be in the Right, to restore those to the Truth that are in the Wrong. This we say is not only the Right, but the Duty of every private Christian, as far as it properly comes within the Compass of their Power; because every private Christian owes so much to himself, and to the Truth, and to that Christian Body to which he stands related: And this being all that we have done, we think that our being a Lay-Member of the Christian Church, is no just Exception to this Performance. *Secondly*, We answer, that the Practice of the Church of *Rome*, in obliging her Lay-Members to submit themselves blindly to the Judgment of the Church, by an implicit Faith, without examining the Rule, the Grounds, and Reasons of that Faith, this has been justly esteemed a gross Corruption by the reformed Churches; and that they have dealt very hardly by the Laity in this, as well as in other Respects: But alas! If the Laity of the reformed Churches, are alike obliged to submit their Judgments to the Judgment of the Church; and to believe and receive Things, as the Church believes and receives the same, without having the Liberty to examine the Rule, the Grounds, and

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and Reasons of their Faith; and if the Case require it to dissent, and to publish the Grounds and Reasons of that Dissent; then the reformed Churches in this Respect are relapsed, and gone back to that Anti-Christianism which they once by Grace were brought out of: And likewise the Laity of the reformed Churches are in a much worse Case than the Laity of the Church of *Rome*; for though their Christian Liberty is alike invaded, and though the Yoke is the same which is put upon the Neck of either; yet the Church of *Rome* has taken Care, to make this Yoke sit easy upon the Neck of their People, whilst the reformed Churches have left this Yoke to gall the Neck of their People, even to Bitterness. For,

First, The Church of *Rome* has taught her People to believe, that there is an Infallibility in their Church; and consequently all that are satisfied of this Infallibility, can comfortably submit their Judgments to the Judgment of the Church, without examining the Rule or Grounds of their Faith; because the Church is infallible, and cannot Err: But on the other Side, the reformed Churches have made no such Provision; but on the contrary have declared, that Churches may Err, and have Err'd; and if so, what a galling Yoke must be upon our Neck, to be obliged to submit (not blindly, but with our Eyes open) our Judgments to the Judgment of a fallible Church, in those Things wherein it plainly appears to us, that the Church has departed from the Truth. Again,

Secondly, The Church of *Rome* has forbidden her Lay-Members the Use of the Scriptures, and in so doing has rendered their Submission to the Judgment of the Church more easy, by taking that from them, which if they had the Use of, would unavoidably lead them into Temptation; that is, they would by a free Use of the Scriptures be tempted to dissent in their Judgments, from the Judgment of the Church:

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Whereas on the other Side, the reformed Churches have made no such Provision, to keep their People out of the Way of Temptation; but on the contrary have put the Scriptures into the vulgar Tongue, and into the Hands of their People; and charged it upon them as their Duty to hear, and read, and meditate in and upon them. Now this makes the Yoke still more heavy, by laying such a Temptation in our Way; for when we read and consider such a Text as this, *Ezek. 33. 11. As I live, saith the Lord God, I have no Pleasure in the Death of the Wicked, but that the Wicked turn from his Way and live: Turn ye, turn ye from your evil Ways; for why will ye die, O House of Israel.* How hard and galling must it be for a considering Christian, to be obliged to believe and assert, that God has from Eternity, absolutely predestinated to Damnation the greatest Part of Mankind? And that he created them for no other End, but to glorify his absolute Power in their Destruction? We say, how hard must it be for a considering Christian, when he reads and considers the aforesaid Text, to be obliged to believe and assert this? if the Church he is a Member of, is so unhappy as to believe and assert the same. And how great a Temptation must such a Person be under, to believe and assert otherways? From all which it appears, that if the Laity of the reformed Churches are not at Liberty to examine the Rule, the Grounds, and Reasons of their Faith; and likewise at Liberty to dissent from the Judgment of the Church, in those Things wherein it plainly appears to them, that the Church has departed from the Truth; and to publish the Grounds and Reasons of that Dissent, then we are in a much worse Case than the Laity of the Church of Rome; and we are put under a Yoke, *which neither we nor our Fathers were able to bear.*

And

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And from the whole it appears, that in this Performance, we have not gone over the Bounds of our Christian Calling; but have only been in the Practice of our Christian Duty, and in the Exercise of our Christian Liberty: A Liberty which we think our selves concerned to stand fast in, in Opposition to the Encroachments of *Popish* Anti-Christianism, which we may be in Danger of relapsing into.

And thus much we have thought proper to observe, that so we might prepare a Way to propose to the Clergy, and in particular to your Lordship's Consideration and Protection the following Lines, by removing those Objections, which otherways might have been as an Impediment to it.

It is a Thing too well known for the Clergy, or your Lordship in particular, to be ignorant of, that the first great Article of primitive Christian Faith, has been the Subject of Christian Controversy, almost ever since Christianity has had a Being; and that it has been in particular disputed about in this Age; and many Tongues and Pens have been employed, both in Preaching, Writing, and Conference upon this Subject. We therefore having out of our less Ability or Scarcity, cast our Mite into this common Treasury; into which others out of their larger Abilities or Abundance have cast in by Handfuls: And now being to offer it to publick View, the Occasion and End of which we have already observ'd, we do with due Humility and Deference offer and present it to the Consideration, and, as far as it has Strength of Argument and Truth on its Side, to the Protection of the Clergy, and in particular to your Lordship, to whom we stand particularly related: And as in the Trial of all other Causes, the superior Strength of Evidence, which consists in their Number, Clearness, and Credit, is that which in Justice entitles either Side of the Question to the Verdict; so we desire that Justice may take Place in the present Case.

The

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The Evidence which we have produced, are eight Arguments from Scripture, to prove, that the Son of God, our Lord Jesus Christ is inferior and subordinate to his God and Father; and that the God and Father of our Lord Jesus Christ, is only and alone the Supreme God: This Evidence is, for Number, eight; for Clearness (not circumstantial, dark, or doubtful, but) positive, full, express, and plain; and for Credit, the infallible Word of God.

If a Superior, or at least an equal Strength of Evidence cannot be produced on the other Side, then we think our Side of the Question, is by the Laws of common Equity, legally entitled to the Verdict.

May every one that shall think fit to examine this Matter, have Grace to do it with that Sincerity and Impartiality, as in Justice they ought to do; that so they may well and truly try this Cause, and give their Judgment according to the Evidence, and so help our God.

Perhaps it may be looked upon by some, as a Piece of intolerable Presumption and Impudence for so mean and contemptible a Person to offer and present so mean and contemptible a Performance, to the Consideration and Protection of so learned and venerable a Body: But this will be easily apologized for by every gracious Mind; because, as it is the Duty, and the Business of the venerable Clergy to use their best Endeavour, towards the restoring Christianity to its original native Purity and Simplicity; so it is alike their Duty, to encourage and protect all proper Endeavours performed by others, towards the attaining of that End; and therefore it must be a very unjust Reflection when such Encouragement and Protection is called for from them, to charge it with intolerable Presumption and Impudence. Truth has an undoubted Right to the Clergy's Protection, and therefore, most certainly, the Clergy of all other Christians, may be called upon
without

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without intolerable Impudence or Presumption to give it shelter.

May it please God to pour out abundantly of his Spirit and Grace, upon all that are or shall be consecrated to him in the sacred Ministry of his Church, and particularly upon your Lordship; that all of you may fill up the Place and Relation you are each one by Grace called to in the Church of God; that you may become beautiful upon the Mountains, bringing the glad Tidings of Peace and Salvation. And may it please him to bring into Being that happy Day, when Mercy and Truth shall meet together; when Righteousness and Peace shall kiss each other; when they shall not hurt nor destroy, in all God's holy Mountain; when the Mountain of the Lord's House shall be lifted up above the Top of all the Hills; when the Knowledge of the Lord shall fill the Earth, as the Waters cover the Sea; when the Lord shall rule and reign in *Zion*, and unto the Ends of the Earth; and when it shall be written, even upon the Bells of the Horses, *Holiness to the Lord*; and may it please the good Lord God to hasten it in his Time. So no more, but to beg the Clergy's, and in particular your Lordship's Blessing.

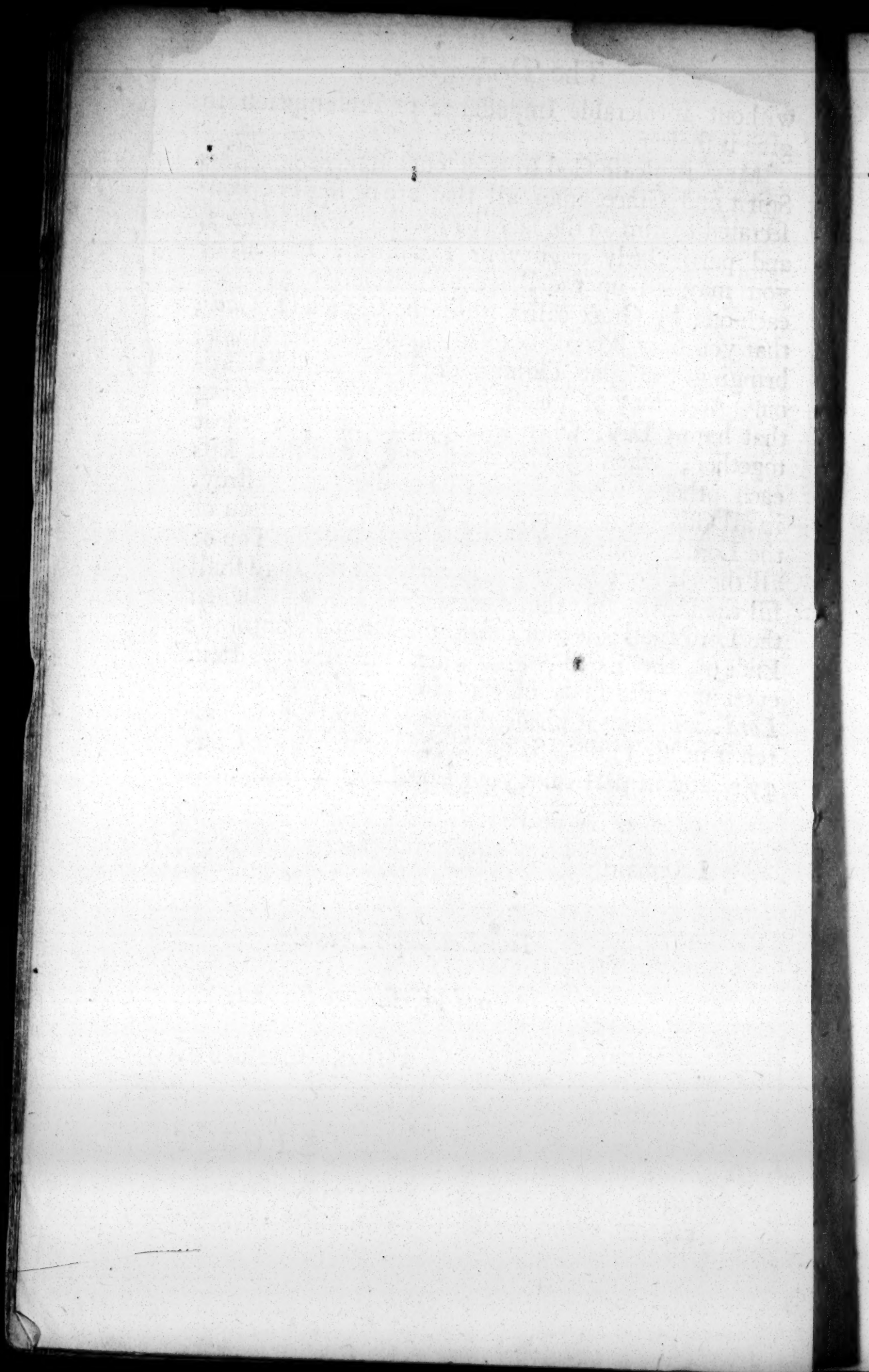
I Remain,

Your Lordship's Dutiful

and Affectionate Servant,

T H O. C H U B B.

E I G H T



EIGHT
A R G U M E N T S
F R O M
S C R I P T U R E,

TO PROVE,

That the Son is a Being, Inferior, and
Subordinate to the Father: And that
the Father alone is the Supreme God.

C H A P. I.

*First, The Son received his Being and Existence
from the Father, as the first Supreme free
Cause of that Being and Existence; conse-
quently He is Inferior and Subordinate to the
Father: As every Effect is Inferior to its
first Supreme free Cause.*

THAT the Father is the Cause of the Son's
Being, see *Joh. 3. 16.* For God so loved the
World, that He gave his Only-begotten Son, &c.
If the Relation of a Father to a Son doth not im-
ply the Son's receiving his Being from that Father,
yet certainly the Father's begetting of the Son can
C imply

imply no less : For whatsoever difference there may be between *Begetting*, *Creating*, and *Making* of a thing, yet they are all the same in this, that the Thing or Being which is *Begotten*, *Created*, or *Made*, is by that Operation really produced : And if so, then it follows, that the Son hath received his Being and Existence from the Father. That the Father is the first Supreme Cause of the Son's Being, is here taken for granted; for if there be a first Supreme Cause antecedent to him, that first Supreme Cause would claim that Character, and it self would be the Supreme God. By the Father's being the free Cause of the Son's Being, we mean, that the Father did not beget the Son by a *Necessity of Nature*, but from the *Freedom of his Will*: And this appears both from Scripture and the Nature of the thing, *Job. 5. 26. As the Father hath Life in himself, so hath he given to the Son to have Life in himself.* In this Text we have three Things asserted, *First*, That the Life of the Father is from himself. *Second*, That the Life of the Son is from the Father. *Third*, That the Life of the Son is the Father's Gift. Now every Gift is Free and Voluntary, and proceeds not from a *Necessity of Nature*, but from the Will of the Donor. Again, *Col. 1. 19. It pleased the Father, that in him should all fulness dwell.* In this Text the Apostle declareth, that the fulness of Excellency, or the fulness of the Divine Power, or all those *Treasures of Wisdom and Knowledge* that dwelt in Christ, were the Fruit and Product of the Father's good Pleasure: *It pleased the Father, that in him should all fulness dwell, (viz. in Christ,)* from which it appears, that the Son's Being, and his Being what he Is, is the Father's Gift; and the Fruit and Product of his good Pleasure: And this appears also from the Nature of the thing; for every thing that Acts from a *Necessity of Nature*, must surely always Act the same, because always under the same *Necessity*; or rather, it would be one continued Act from all Eternity,

nity, when the Being that acts it is an Eternal Being, as the Being we here refer to is supposed to be. But when the Scriptures make mention of the *Begetting* or *Generation* of the Son, it is in the *Preter Tense*, as that which is past: Consequently it is an Act of the Father's Will. For if the Father did beget the Son by a Necessity of Nature, then He would always be Begetting, but never be Begotten. The word *Beget*, implies the Act or Operation of the Father. The word *Begotten*, implies the perfecting and finishing of that Act, or of the thing which that Act or Operation did produce; and consequently, the ceasing or discontinuance of that Act or Operation that did produce it. Seeing then, that the Scripture speaks of the Son as a Being that is already Begotten, and as one whose Generation was long since, it will follow that the Father's Act in generating of the Son is past also; and that the Father did beget the Son, not by a *Necessity of Nature*, but from the *Freedom of his Will*. The sum of all is this, If there was such a thing as Time. before, at, or after the Generation of the Son, then his Generation proceeds not from a Necessity of Nature, but from the Father's free Will. But time hath taken place, since his Generation, for he was with his Father as his Agent, before or at the Creation of this World, *Ephes. 3. 9.* Consequently he owes his Being to the Father's Will and Pleasure. From the whole we think it plainly appears, that the Father is the first Supreme free Cause of the Son's Being and Existence; and consequently that the Son is Inferior and Subordinate to the Father, and that the Father alone is the Supreme God.

C H A P. II.

Secondly, *The Son received Gifts and Blessings from the Father, and consequently is Inferior and Subordinate to the Father, according to St. Paul's way of arguing in Abraham and Melchisedeck's Case, Heb. 7. 7.* Without all Contradiction the less is blessed of the better.

THAT the Father hath bestow'd his Gifts and Blessings on the Son, see *Psal. 2. 8. Ask of me, and I shall give thee the Heathen for thine Inheritance, and the utmost Parts of the Earth for thy Possession.* What this Gift is, and whether the Son did ask it, and the Father give it, is besides our purpose here to examine into; it sufficeth, that it was such a Gift as the Father was capable of giving, and the Son capable of receiving. For we conceive, that if the Son was equal to, and in all things the same with the Father, he was incapable of receiving any Gift or Blessing from him. Again, *Psal. 45. 6, 7. and Heb. 1. 8, 9. But unto the Son, he saith, thy Throne, O God, is for ever, and ever. A Scepter of Righteousness, is the Scepter of thy Kingdom: Thou hast loved Righteousness, and hated Iniquity; wherefore God, even thy God, hath anointed thee with the Oil of Gladness above thy Fellows.* What this Anointing is, and who are here said to be Christ's Fellows, is needless to examine here. This is plain, that the Being which receiv'd this Anointing is the Son of God in his highest Nature, because it was that Nature to which this high Title or Character is given, (*viz.*) *Thy Throne, O God, is for ever and ever.* This we think is one of the highest Titles that the Scriptures give to the highest Nature of

of the Son of God; and to this very Being the Father is pleased to give his Blessing, and to Anoint him with the Oil of Gladness above his Fellows, as a Reward for his Righteous Government. Again, *Joh. 3. 35. The Father loveth the Son, and hath given all things into his hand.* Again, *Phil. 2. 9, 10, 11. Wherefore God hath highly exalted him, and given him a Name above every Name, that at the Name of Jesus every knee should bow, whether of things in Heaven, things on Earth, or things under the Earth; and that every Tongue should confess that Jesus Christ is Lord, to the Glory of God the Father.* In the Verses before this Text, St. Paul was recommending to the *Philippians* an humble condescending Temper of Mind from the Example of Christ: *Let the the same Mind be in you, which was also in Christ Jesus;* and then he shewed what that Condescension was which Christ had exercised; namely, in that, he that was in the Form or Image of God, condescended to take upon him the Person of a Man, the Form of a Servant, and became Obedient unto Death, even the Death of the Cross. And then the Apostle enforceth his Exhortation to humble Condescension, from the Advantage that attends our Vertue; by shewing how the Father had exalted the Son, as a Reward for his Abasement, in the Words we first cited. *Wherefore God, (even the Father,) hath highly exalted him, (even him, who was in the Form or Image of God, antecedent to his Abasement.) and given him a Name, which is above every Name; that at the Name of Jesus every knee should bow, &c.* In this Text we see, that the Son is said to debase himself, in his highest Nature; and that part of that Humiliation did consist in his becoming a Man; and that in the same Nature that he was humbled, in that Nature he was exalted. So then the Son did receive Exaltation in his highest Nature, as the Gift and Blessing of the Father. Again, *Matt. 28. 18. All Power is given unto me, in Heaven, and in Earth, &c.* That this was the Power which Christ, as Head of the Church, did

did Exercise, in the Care and Government of it, appears from that which follows in the next Verse. Therefore we would argue thus; this Power was given to Christ, either before, or after, his becoming a Man. If before, then we say, That his Divine Nature did receive Power from God; which we conceive he could not have done, if he had all Power in himself. If after, then it must be in his Divine Nature, considered in a separate and distinct Capacity from the Human; or in the Human, thus separate from the Divine; or in both, in Union and Conjunction, one in and with another. If the first, then it amounts to the same, as if he had received it before he took * Human Nature upon him. If the second, then it is the Humane Nature alone, assisted by the Father, (without the Divine *Word*) that is the Church's Head, Governour, Protector, Lord, and King: But this is contrary to the whole Tenour of the New Testament, and therefore is false. If he received this Power in his Divine and Humane Natures, in Union and Conjunction, one in, and with another, then we say, That if *all Power* was in the Son, antecedent to its Conjunction with the Humane Nature, it could receive no addition of Power after its Conjunction: Because this conjoined or compounded Being, had *all Power* in himself. From the whole we say, Seeing that the Son did receive Gifts and Blessings and Exaltation from the Father, in his Highest or Divine

* Note, *The Divine Word at his Incarnation, was united to a fleshy Part, and so became really Man; the Divine Nature being it self a part of that Humanity, by being that in the Person of Christ, which the Rational Spirit is in all other Men. Therefore in the following Arguments, when we say, that Christ took on him Humane Nature, or took upon him the Nature of a Man, or the like we mean no more than that he became Man. And when we allow two Natures, a Humane and Divine, considered each in a separate and distinct Capacity, in our Saviour; we allow the Distinction only for Arguments sake; and this we desire may be kept in mind all along these Papers.*

Nature, it will follow by unavoidable consequence, that the Son, in his Divine Nature, is Inferior and subordinate to the Father, and that the Father alone is the Supreme God.

C H A P. III.

Thirdly, *The Father is said to be the God of the Son; therefore the Son is Inferior and Subordinate to the Father, and the Father alone is the Supreme God.*

WHatever is signified by the Name *God*, we shall not here particularly enquire into; this we think is certain, that the Term *God* does imply a Superiority, Dominion, and Power over those Beings, whose God he is said to be. If therefore God the Father, is the God of the Son, then he hath a Superiority, Dominion, and Power over him.

That the Father is the God of the Son, see *Psal. 45. 7.* and *Heb. 1. 9.* *Wherefore God, even thy God hath Anointed thee with the Oil of Gladness above thy Fellows.* In this Text, the Father is said to be the Son's God, not considered in his Human Nature alone, but in that Nature of which it is said of him, *Thy Throne, O God, is for ever and ever.* This God, who hath a *Throne for ever and ever*, hath a God above him, (*viz.*) God the Father; and here is an Instance given of his Superiority over him, in that he bestowed his Gifts and Blessings upon him: *He Anointed him with the Oil of Gladness above his Fellows.* But if the Son was equal to, and Co-ordinate with the Father, he could not receive any such Gift or Blessing from him: Because he would be at the height of Perfection, antecedent to the Father's Bounty. Again, *Matt. 26. 46.* *My God, my God, why hast thou forsaken*

forsaken me? Again, *Joh. 20. 17. But go to my Brethren, and say unto them, I ascend unto my Father, and your Father; and unto my God, and your God.* Again, *2 Cor. 11. 31. The God and Father of our Lord Jesus Christ, who is blessed for evermore, knoweth that I lye not.* Under this Head or Argument we may place that Text, which maketh the Father the Head of the Son, *1 Cor. 11. 3. I would have you know, that the Head of every Man is Christ, and the Head of the Woman is the Man, and the Head of Christ is God.* The Father being said to be the Head of the Son, plainly bespeaks him to be the Son's Superior, Ruler, and Governour; even as Christ is Superior to, and the Ruler and Governour of the Man; and as Man is Superior to, and the Ruler and Governour of the Woman. Also under this Head of Argument may be brought that Text, which maketh the Son the Father's Property, *1 Cor. 3. 22, 23. All are Yours, and ye are Christs, and Christ is Gods.* In this Text the Father is said to have such a Title to, and Propriety in the Son; as the Son hath a Title to, and Propriety in the Church; and as the Church hath in all those things the Apostle had been speaking about. The Church's Title is founded upon God's Promise; Christ's Title is the Father's Gift, and his own Purchase; but the Father's Title is founded upon a just Right of claim, as being the only and sole Original and Fountain of his Being; and consequently the Son is Interior and Subordinate to the Father. Here we may likewise add all those Texts which make the Son to be the Father's Gift to Mankind, *Joh. 3. 16. God so loved the World, that he gave his Only-begotten Son.* Here we say, That if the Son was the Father's Gift, then the Father hath a Right and Propriety in the Son, and the Son is at the Will and Disposal of the Father; and consequently the Father is Superior to the Son. Upon the whole we say, That seeing the Father is the God, and Head of the Son; and seeing the

the Father hath a Right and Propriety in the Son, we justly infer that the Son is a Being Inferior and Subordinate to the Father, and that the Father alone is the Supreme God.

C H A P. IV.

Fourthly, *The Father is said to exercise Authority in Commanding; and the Son Submission in Obeying the Father's Commands: And consequently the Son is Subordinate and Inferior to the Father; and the Father alone is the Supreme God.*

SEE Heb. 10. 5, 6, 7. *Wherefore when he cometh in to the World, he saith, Sacrifice and Offering, thou wouldest not, but a Body hast thou prepared me. In Burnt-Offerings and Sacrifices for Sin, thou hast no Pleasure. Then, said I, Lo, I come, (in the Volume of the Book it is written of me,) to do thy Will, O God. In this Text we have expressed both the Father's Will or Commandment, and the Son's ready Obedience to the Father's Will, and that in his highest Nature; for in Verse 5, the Son is brought in speaking thus: Sacrifice and Offerings thou wouldest not, but a Body hast thou prepared me. The word Me in this place can imply no other than his Divine Nature; because he did not exist in any other Nature, for which this Body could be prepared. This is likewise implied in the 8th Verse, where the Son is brought in speaking of the Father, saying, Sacrifice, and Burnt-Offerings, and Sacrifice for Sin he would not, neither had pleasure therein; which were offered by the Law. And Ver. 9. it follows, Then, (viz. when the Father had declared, That Burnt-Offerings and Sacrifices for Sin, which were offered by the Law, were not available for the Sinners Justification and Salvation) Christ said, Lo, I come to do thy Will,*

O God: From which it appears, that this Obedience was exercised in his highest Nature; because Part of that Obedience was his becoming Man. *Lo, I come*: This must be spoken before he became Man. Again, *Job. 12. 49, 50. For I have not spoken of myself, but the Father that sent me, he gave me a Commandment, both what I should say, and what I should speak; and I know that his Commandment is Life everlasting: Whatsoever I speak therefore, even as the Father said unto me, so I speak.* Again, *Job. 14. 31. As the Father gave me a Commandment, so I do.* Again, *Job. 15. 10. If ye keep my Commandments, ye shall abide in my Love; even as I have kept my Father's Commandments, and abide in his Love.* Again, *Heb. 5. 8. Though he were a Son, yet learned he Obedience, by the Things which he suffered.* Seeing the Father did exercise such an Authority over the Son, and the Son did dutifully submit actively and passively to the Father's Will; it will follow that the Son is inferior and subordinate to the Father, and that the Father alone is the supreme God.

C H A P. V.

Fifthly, The Son is the Father's Agent, in those Acts which are ascribed to him; and the Son received from the Father both Direction and Ability for their Performance; consequently the Son is inferior and Subordinate to the Father; and the Father alone is the Supreme God.

SEE *Heb. 1. 2. Whom he hath appointed Heir of all Things; by whom also he made the Worlds.* Again, *Ephes. 3. 9. Which from the Beginning of the World hath*

of God the Father

II

bath been bid in God, who created all Things by Jesus Christ. In both these Texts the Son is expressly declared to be the Father's Agent in creating of the World : And this must be in his highest Nature, because he was employed by the Father to produce the Matter, of which his human Body was composed. Again, Job. 5. 19. Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do : For what Things soever he doth, these also doth the Son likewise. Again, Ver. 22. For the Father judgeth no Man, but hath committed all Judgment unto the Son. Again, Job. 8. 28, 29. Then shall ye know that I am he, and that I do nothing of myself; but as the Father hath taught me, I do these Things. And he that sent me, is with me. The Father hath not left me alone; for I do always those Things that please him. Again, Job. 3. 5. The Father loveth the Son, and hath given all Things into his Hand. Again, Job. 4. 24. Jesus said unto them, my Meat is to do the Will of him that sent me, and to finish his Work. Again, Job. 6. 28. I came down from Heaven, not to do mine own Will, but the Will of him that sent me. Again, Job. 14. 21. As the Father gave me Commandment, so I do. Again, Matt. 28. 18. All Power is given unto me, both in Heaven, and in Earth. Again, Acts. 2. 22. A Man approved of God, among you; by Miracles, Wonders, and Signs, which God did by him, in the midst of you, as ye your selves also know. Seeing then that the Son is the Father's Agent in whatever he did; and that the Father's Will was the Son's Guide and Rule, in what he did; and the Father's Power was the Son's Ability, for the Performance, (as the above Scriptures witness,) it follows by a just and necessary Consequence, that the Son is inferior and subordinate to the Father, and that the Father alone is the supreme God.

C H A P. VI.

Sixthly, 'Tis the Son's express Declaration in this Matter, (viz.) That he is Inferior and Subordinate to the Father: And we think his Testimony is a sufficient Foundation for our Faith to rest upon; and consequently that he is in himself what he hath declared himself to be; and that the Father alone is the supreme God.

MARK 13. 32. But of that Day and Hour knoweth no Man, or no One: No not the Angels which are in Heaven, neither the Son, but the Father. That the Son is considered in his highest Nature, in this Text, will appear, if we observe the Gradations, or the several Steps, by which our Lord ascends from one Species of Beings to another, and declares them all ignorant of that Day and Hour, he was speaking about, 'till he cometh to him that is Being of Beings, or him that has Being originally in himself, and is the Fountain of all other Beings, (viz.) God the Father; and he is said to have the Knowledge of that Day and Hour peculiar to himself, and exclusive of all other Kind of Beings whatsoever; that is, it is God the Father alone, exclusive of all other Beings, even of his Only-begotten Son, which hath the Knowledge of that Day and Hour, (at least,) Originally and Uncommunicated in himself: So, that if the Son had the Knowledge of that Day and Hour, yet it was by Communication, from the Father. First, Our Lord asserts, That of that Day and Hour knoweth no One, or no Man. Consequently, If our Lord's Humane Nature is to be considered in this Place, in a separate and distinct Capacity from the Divine Nature, (and if his humane Nature was ignorant

ignorant of what his Divine Nature did know,) he would as a Man be included in this first Assertion. Then our Lord proceeds by a second Step to shew, that the Knowledge of that Day and Hour was kept from a Species of Beings superior to Man, (*viz.*) the Angels which are in Heaven, and which the Text supposeth to have a greater Measure of Knowledge than Man had, which is implied in these Words, *No not the Angels, &c.* Then he proceeds by a third Step to a Being superior to Angels, (*viz.*) the Son, and declares him ignorant of that Day; which can imply no less than that he could not have the Knowledge of it from Himself, but from his Father; and if the Father had not Revealed it unto him, he was actually ignorant of it then. And lastly, He asserts, that the Knowledge of that Day and Hour was peculiar to the Father; which to say the least, must signify, that the Father alone had the Knowledge of that Day and Hour, in, and from himself, without receiving it by Communication from any other, as we said before: So then our Lord hath declared, that his Knowledge is inferior to his Fathers. Again, *Joh. 10. 28, 29, 30. My Sheep hear my Voice, and they follow me, and I give unto them Eternal Life, and they shall never perish, neither shall any pluck them out of my Hand: My Father which gave them me is greater than all, and none is able to pluck them out of my Father's Hand. I and my Father are One.* In the Words foregoing, our Lord principally takes Notice of two Things. *First*, That the Church is in a happy and safe Condition in his Hand; *I give unto them Eternal Life, and they shall never perish, neither shall any One pluck them out of my Hand.* *Secondly*, He sheweth how his Sheep come to be thus safe in his Hand, and that upon a three-fold Account; *First*, Because they were a Treasure given or committed to his Care by the Father. *My Father which gave them me, &c.* And therefore it was reasonable to suppose that

that he would out of Respect to his Father, whom he loved and served, take Care of a Gift and Treasure that his Father had committed to his Hand ; and likewise it was as reasonable to suppose, that the Father would give him Ability to discharge his Trust. *Secondly*, They were safe in his Hand, because the Father which gave them to him, had a Power in himself sufficient to answer that End : *My Father which gave them me is greater than all: And none is able to pluck them out of my Father's Hand.* In these Words our Lord seemeth plainly to imply, that his own Power, considered separate from the Power of the Father, was an inferior subordinate Power to the Power of the Father; and though the Sheep's Safety might be questioned when they were under the Guardianship of his Power only, yet there could be no doubt of it, when they were under the Covert of the Father's Power also. And that they were so, he asserts, *Thirdly*, That the Father did communicate his Power to him. *I and my Father are One*: Which is as much as if he had said, as the Father hath put the Care of the Church upon me, so hath he put upon me his Power also, to enable me to discharge that Trust; and therefore the Church must be in a safe Condition in my Hand. *I and my Father are One*, not numerically, but one in the Care and Preservation of the Church. As the Son exerciseth the Power of the Father, they may well be said to be *One*: Because the Son doth not exercise a separate independent Power, but such a Power as he receiveth from the Father, and so is said to be the Father's Power, and the Father and He are said to be One in the Exercise of it. The whole that we would observe from this Passage is this, That Christ makes the Power of the Father to be greater than all other Power whatsoever, even greater than his own Power, when his own Power is consider'd separate from the Power of the Father. For if his own Power had
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been equal to the Father's, then there had been no Need of his declaring that the Father's Power was engaged for their Safety, because they would have been altogether as safe without it. Again. *Job. 14. 28. Ye have heard how I said unto you ; I go away, and come again unto you: If ye loved me, ye would rejoice, because I said, I go to the Father: For my Father is greater than I.* In this Verse our Lord sheweth his Disciples his Dislike of their Sorrow, which they shewed at the Apprehension of his Departure from them; and withal telleth them, that his Departure was a proper Ground of Joy to them, if they loved him; because every Lover rejoiceth at the Good, and Exaltation, and Increase of Happiness that is conferred on their Beloved: And that they might be satisfied, that his going from them would be for his Promotion, and Good, he asserts, that the Father he was going to, was *greater than he*; and consequently was both able and willing to give, and confer on him whatever was necessary thereunto. But if our Lord was a Co-ordinate Being with the Father, he could not receive any such Benefit from the Father, as his Argument here supposeth: Nay, he could not in his humane Nature, for if his humane Nature was united unto the highest or supreme God, by its Union with the Son, it could not receive any Thing from the Father, because it received every Thing that was in the Father from the Son, by its Union with him. Seeing then the Son hath expressly declared, that he is inferior and subordinate to the Father, we think we may safely take his Word herein, and say, That the Father is *greater* than the Son, and by consequence, That he alone is the Supreme God. Under this Head of Argument we may add our Lord's denying his making himself wholly equal with Father, as a just consequence of what he at any time said. Thus, *Job. 5. 17. My Father worketh hitherto, and I work.* From these

these Words the *Jews* inferred, that he defamed the Father by making himself equal to him. Thus we read in the following Verses; *Therefore the Jews sought the more to kill him, because he not only had broken the Sabbath, but said also that God was his own Father, making himself equal with God.* Then follows our Lord's reply in these Words; *Verily, verily, I say unto you, the Son can do nothing of himself, but what he seeth the Father do: For what things soever the Father doth, these also doth the Son likewise; for the Father loveth the Son, and sheweth him all things that himself doth; and he will shew him greater Works than these, that ye may marvel.* In these Words our Lord doth not deny, that Blasphemy was a just consequence of his making himself wholly equal with the Father, but he denies that his making himself wholly equal with the Father, was a just consequence of what he had said, by asserting, that he could *do Nothing of himself*, but from the Ability, Direction, and Appointment of the Father. And consequently that he was a Being Inferior, and Subordinate to the Father; and therefore their Inference was unjust. And forasimuch as they had taken Offence at his saying, *My Father worketh hitherto, and I work;* he now adds, that for the time to come he should perform greater Works than these, by the Enablement, Direction, and Appointment of the Father, that they might marvel. This we take to be the Sense of this Place of Scripture: For if our Lord's doing nothing but what he had seen the Father do, did imply that he did all Things by such a Pattern as the Father had actually performed before him, the Consequence of this would be, that the Father had created a World before this; and that Christ had followed that Pattern in creating this; and likewise that the Father had taken upon him humane Nature, and done all those Works that Christ did; and that Christ in these Works did imitate the Father. These and the like Things the Father must actually

ally perform, before the Son could perform them, if he did see the Father do them, in the Sense we now speak of. But we think rather, that the Son did all Things, by the Will and Direction of the Father, as the inferior Workman builds the House by the Plan or Draught given him by the chief Architect. Again, *Joh. 10. 33. The Jews answered him, for a good Work we stone Thee not, but for Blasphemy; And for that thou being a Man, makest thy self God.* The Occasion of these Words we have in the foregoing Verses: There our Lord is said to call God *his own Father*, and that *he and the Father were One*; the *Jews* inferring from hence that he had defam'd God, in as much as he who appeared to them to be but a Man, had set up himself as a Competitor with God. And upon this the *Jews* took up Stones to stone him. At the Sight of which our Lord puts this Question, *Many good Works have I shewed you from my Father; for which of those good Works do you stone me?* Then the *Jews* answer'd him, as in the Verse above, that they did not stone him for any good Work, which he had done, but for Blasphemy, in that he had made himself God, or equal to God. To which our Lord replied, *Is it not written in your Law, I said ye are Gods?* And then he adds, *If he called them Gods to whom the Word of God came, (and the Scriptures cannot be broken) say ye of him whom the Father bath sanctified and sent into the World, Thou blasphemest, because I said I am the Son of God?* In this Reply our Lord doth not deny that the making himself God (in the *Jews* Sense of that Word) had been Blasphemy; but that which he denieth is, that the making himself the Supreme God, or equal to him, could be justly inferred from what he had said. Because the Scripture had given the Name God, to those that were sent in God's Name, therefore it could not be Blasphemy for him, who was in the most eminent Manner sent of God, to say

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that he was *the Son of God*. Upon the Whole, this is that which we would remark from the two Instances before us (*viz.*) That our Lord was so far from encouraging Peoples taking up such an Opinion of him, that he was the Supreme God, or equal to him, that on the contrary he endeavoured to dissuade them from it; which we think he would not have done, if this Opinion had been true: Because in so doing he would have obstructed one great End of his coming into the World, which he elsewhere tells us was to *bear Witness to the Truth*. Joh. 18. 37.

C H A P. VII.

Seventhly, The Son did pray to the Father in Behalf of himself; consequently the Son is Inferior and Subordinate to the Father; and the Father alone is the Supreme God.

P Rayer we take to be (when offer'd up for the Petitioner) the Act of a dependent Being, whereby the Mind is carried out in the Act of Desire, after some Good not enjoyed, arising from a Sense of the Want of that Good, and of its own Inability to procure it. And (when a rational Act) it is directed to a Being that hath Ability to confer the good Thing prayed for. That our Lord did pray to the Father, see Joh. 17. 1. *Father, the Hour is come, glorify thy Son, that thy Son also may glorify thee.* Again, v. 5. *And now, O Father, glorify thou me with thine own self, with the Glory which I had with thee before the World was.* That this Prayer was the Act of his Divine Nature is undeniable, because it was his Divine Nature alone that was in a State of Glory with the Father *before the World was*: And that it was the Father alone that could confer this Blessing upon

upon him is manifest, from his directing this Prayer to the Father. Yea, this Text doth plainly shew that the Perfection of the Son's Glory and Happiness did flow from the Father, and did consist in the Enjoyment of the Father; consequently he must be inferior and subordinate to the Father: For the Father's Glory was underived and originally in Himself; but the Son's Glory was derived from, and originally in the Father. Again, *Job. 12. 27, 28.* *Now is my Soul troubled; and what shall I say? Father, save me from this Hour: But for this Cause came I unto this Hour. Father, glorify thy Name, &c.* Again, *Matth. 26. 29.* and so on. *And he went a little farther, and fell on his Face, and prayed, saying, O My Father, if it be possible let this Cup pass from me; nevertheless, not as I will but as thou wilt----* He went away again the second time, and prayed, saying, *O my Father, if this Cup may not pass away from me, except I drink it, thy Will be done.* Again, *Matth. 26. 53.* *Thinkest thou, that I cannot now pray to my Father, and he will send me more than twelve Legions of Angels? &c.* Again, *Luke 23. 46.* *And when Jesus had cried with a loud Voice, he said, Father, into thy Hands I commend my Spirit; and when he had so said, he gave up the Ghost.* Seeing then the Son did pray to the Father, in his highest or divine Nature, for that Good which his highest Nature did not enjoy (at least in so great a Degree as he did desire) even for an Addition of Glory, to his highest or divine Nature, it will follow by unavoidable Consequence, that the Son is inferior and subordinate to the Father, and that the Father alone is the supreme God.

C H A P. VIII.

Eighthly, The Son did debase himself in his taking humane Nature upon him, so as that he was in a less Degree of Glory after his Being a Man, than he was in antecedent to that Debasement: Consequently the Son is Inferior and Subordinate to the Father, and the Father alone is the Supreme God.

THIS is one essential Character of the Supreme God, (*viz.*) That he is eternally and unchangeably the same, without any Addition to, or Diminution of his Perfection, and Glory; wherefore if the Son has pass'd thro' such a Change as to be either lessen'd, or encreas'd in his Perfection and Glory, the Consequence is clear, that he is not the Supreme God. That the Son hath pass'd thro' such a Change, see *John 17. 5. And now, O Father, glorify thou me, with thine own Self, with that Glory I had with thee before the World was.* In this Text are several Things worthy our Observation. First, That the Son was in a State of Glory before the World was. Secondly, That in the Days of his Debasement (when this Prayer was put up to his Father) he was in a less Degree of Glory than he was in before his said Debasement: Because it is absurd to suppose that our Lord did pray for that which he was in the Enjoyment of; or for the restoring of that which was not depress'd or taken away. Thirdly, that the Son's Glory proceeded from, and was in the Hand and Power of the Father. And Lastly, That the Glory here spoken of, can by no Means be applied to the humane Nature: Because it was enjoy'd by that Nature which was in Being before the World, which could be no other than his Divine Nature. Again,
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2 Cor. 8. 9. *Ye know the Grace of our Lord Jesus Christ, that tho' he was Rich, yet for your Sakes he became Poor, that ye thro' his Poverty might be Rich.* The Apostle in the Beginning of this Chapter endeavour'd to persuade the believing *Corinthians* to a liberal Contribution to the poor Saints in *Judea*, from the Example of the Neighbouring Churches of *Macedonia*, who had to their Ability, yea beyond their Ability, (and that too at a Time of their deep Poverty and Affliction) contributed willingly, and of their own Accord towards the Relief of their poor Brethren, and had prayed the Apostles to receive the Gift. St. Paul giveth the *Corinthians* to understand that as they had abounded in other Graces, so it was his Desire that they should *abound in this Grace also*; and this enduced him to press it so much upon them: Not that he had received any particular Command from Christ, for what he did towards them in this Affair, but he was encourag'd to it from the *Forwardness of Others*. And further he gives them to understand, that tho' he had no Command from Christ for what he did, (*viz.*) to press them with so much Earnestness to a liberal Contribution to the poor Saints in *Judea*, yet they had the Example of Christ for what he required from them: *for ye know the Grace of our Lord Jesus Christ, &c.* So that in this Verse the Apostle useth another Argument to engage the *Corinthians* to the Practice of the Duty he had recommended, by reminding them of that abundant Grace and Bounty of Christ, which he had exercised towards them, in that when *he was Rich he became Poor, that they thro' his Poverty might be made Rich*; whose Example and Pattern, as Christians, they were obliged to follow. Now the Grace and Bounty which Christ exercis'd was such as cannot be applicable to his humane Nature; for the Apostle declares, that our Lord did for Mankind's Sake, pass from a State of Riches, to a State of Poverty: But

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as to worldly Riches, those he was never possess'd of; He was as Poor when he came out of the Womb, as when he was laid in the Tomb: His whole Life from his Birth to his Death, was a State of Meanness and Poverty. Therefore the Apostle cannot be supposed to speak of worldly Riches, because if he did, his Assertion would have been false in Fact: Our Lord never passing thro' such a Change, as from a State of worldly Riches to a State of Poverty. And therefore the Riches here spoken of must be something which he enjoyed antecedent to his taking humane Nature upon him: And his passing into a State of Poverty must be a leaving, and being separated from that Good (by his becoming a Man) which he did enjoy before he thus humbled himself. The Meaning of the Apostle we take to be this, That our Lord in his Divine Nature did enjoy unspeakable Happiness and Glory with the Father, which he calleth a State of *Riches*; and that for Mankind's Sake, he was pleased to take upon him a State and Condition, in which he had a much less Degree of Happiness and Glory, than he had before enjoyed; and this he calleth a State of *Poverty*. And his passing out of one of these States into the other, he calls a *becoming Poor*. Seeing then our Lord did in his Highest or Divine Nature, pass thro' such a Change, as from Rich to become Poor, it will follow that he is inferior and subordinate to the Father, and that the Father alone is the supreme God. Under this Head of Argument we may add those Places or Texts which speak of our Lord's coming down from Heaven, and of his ascending thither again. See *Joh. 6. 23. For the Bread of God is he which cometh down from Heaven, and giveth Life unto the World.* Again, ver. 38. *For I came down from Heaven.* Again, ver. 62. *What and if ye shall see the Son of Man ascend up where he was before?* In these and the like Places we conceive our Lord's Divine Nature must be intended;

tended ; because it was his Divine Nature alone that had been in Heaven, and that had descended from it. Again we say, whatever is meant by the Word Heaven, whether it is a Place, or a State, or both, our Lord's coming down from it can imply no less than his Being separated from that Place, or State, and from the Glory and Bliss, that is enjoy'd in that Place or State. And this is confirm'd by our Lord's praying to the Father for the Restauration: See *Job.* 17. 5. Seeing then that our Lord did so humble himself in his taking humane Nature upon him, as to be in a less Degree of Glory after his Incarnation than he was in before his Incarnation; and did desire, and pray to the Father to be restored to it again? And all this in his highest, Divine Nature; the Consequence is clear and unavoidable, that the Son in his Highest or Divine Nature is Inferior and Subordinate to the Father, and that the Father alone is the Supreme God.

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C H A P. IX.

Objections Answer'd.

If to what has been said upon this Subject, there should be this General Reply made (viz.) That the foremention'd Arguments fall to the Ground, because the Scriptures that are brought to prove, and support them, are misapplied, by applying them to the Divine as well as Human Nature of Christ: Whereas if they had been rightly applied, it would have been to the Human Nature alone, considered in a separate and distinct Capacity from the Divine Nature in Christ.

A Nswer, *First*, The Scripture every where speaks of the whole Christ, as performing the Work of our Redemption; and it no where speaks of his having two Rational Natures, acting in a separate and distinct Capacity one from another: So that the Doctrine of Christ's Humanity acting separate from his Divinity, and his Divinity acting separate from his Humanity (after their Conjunction) hath no Foundation in Scripture; and it stands upon no other Original Authority (as we know of) but that of *Cerintbus*, and his Adherents. *Cerintbus* was of this Opinion, That there were two distinct Rational Natures in the Person of our Redeemer: One of a Heavenly, and the other of an Earthly Extraction. The Heavenly he called Christ, and the Earthly he called Jesus (which Answers to the Divine and Humane Natures, according to the way of speaking in our Days.) These two Beings or Natures, or whatever Term we give them (he held) acted one without the other, or in a separate and distinct Capacity one from another,
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in their United State. This was *Cerintus's* Error in this Matter; and this is the Error of the present Orthodox, who in this Respect have again revived *Cerinthianism*, tho' Odious to the Primitive Church of Christ, and contrary to the whole New Testament, which every where ascribes the Work of our Redemption to the whole Christ. The Scriptures of the New Testament declare, that it was Christ, not a part, not sometimes one Part, and sometimes another, but the whole, and every part of Christ (so far as one Part of his Nature was capable of acting, and bearing a part with the other) was Born, and Lived, and wrought Miracles, and Died, and Rose again, and Ascended, and Sitteth at the Right-hand of God, and shall hereafter Judge the World: And so both began, and will finish the Work of our Salvation.

Second, Admitting this unscriptural distinction of two distinct Rational Natures in the Person of Christ, we answer, That a great part of the Scriptures we have referred to in the fore-going Arguments, cannot be applied to the Human Nature of Christ, considered in a separate and distinct Capacity from his Divine Nature: And so the Objection is of no force. To prove this, would be to transcribe a great part of what we have said in those Arguments; and therefore to them we refer.

If it be farther Objected, That the foregoing Arguments, and what they are design'd to prove, do very much detract from the Dignity of our Lord's Person, and lessen the Value or Merit of his Death, by which alone the Redemption of Mankind was wrought out; and so they consequently are groundless and false:

To this Objection, We shall return a Two-fold Answer; First by way of Apology, and Second by way of Reply. First by way of Apology we say, That to detract from the Character of our Neighbour is a Crime; but to detract from the Character, or take away the Dignity of the Son of God, and our Blessed

Redeemer, is much more so, and of a black and hainous Nature; and that which we would not be guilty of, upon any Consideration whatsoever. But then, neither would we on the other side be found to Lye for his Glory, by declaring him to be, what himself, and the Scriptures declare he is not. For by such a Practice we do but dishonour him, whilst we seem to honour him; and we take from the Father that which he hath reserved peculiarly to himself; yea which must of Necessity belong to him (*viz.*) to be the Original and first Cause; and the Final and Ultimate End of all Things: That is all Things end Ultimately and finally in the Glory of God the Father. What we desire is, to speak of him the Thing that is Right, and to say no more, nor no less than he hath said of himself, and the Scriptures bear Witness of him. And whilst we are doing so, we think we are in the way of our Duty, whatever Reproach and Scandal we may lie under for so doing.

We believe that our Lord is a Divine Being or Person, of vastly great and super-eminent Excellency and Perfection: That he is the most Clear, Bright, and Express Image, Similitude, or Representation of the Supreme God the Father: That he is the Only-Begotten, and the most Beloved Son of God: That the Father loveth him with his highest Love, and conferreth upon him his highest Honours: He was the Father's Agent in Creating the World: And it was he that the Father constituted, and appointed to Work out the Redemption of Mankind: And he it is that the Father hath appointed to be the Judge of Quick and Dead: In a Word he is by the Father set over all Dominion and Power, and every Name that is named, whether in Heaven, or in Earth, or under the Earth; he is Head and God and Lord of all, Blessed for evermore: And tho' he is this, and much more than we are able to express, yet still he is but what he is; and he is no more than what he is (*viz.*) Inferior and Subordinate

ordinate to the Father, and the Father alone is the Supreme God.

And after all, if any shall still be so Rude and Base, as to Slander us, as *Blasphemers*, and as *Denying the Lord that bought us*; and shall Persecute us as *Heretics*, we desire to Exercise such Humility and Love towards them, and Patience under our Burthen, according to the Doctrine and Pattern of our Redeemer, as may Evidence us to be his true Disciples.

We have in the foregoing Arguments, shewn the Reasons why we dissent in this Case, from the present Orthodox. Not out of a disrespect to our Redeemer, whom we think our selves deeply obliged always highly to Value and Esteem. Not out of Humour, or the Love of Novelty: but from the convincing Evidence of Reason and Scripture. And thus much we have thought fit to answer by way of Apology for our selves.

Secondly, We answer by way of Reply to the foregoing Objection. The Objection consisteth of two Parts: *First*, That the making the Son to be Inferior and Subordinate to the Father, is a detracting from the Character, or a lessening the Dignity of the Person of our Redeemer; and *Secondly*, That it is a lessening the Value, or the Merit of his Death.

To the first part we answer, That it is no Detraction from the Dignity of a Person to deny it to be what it really is not. It is no Detraction from the Dignity or Honour of *Thomas Herbert*, Earl of *Pembroke*, to say, That he is not the King of *Great-Britain*; because this is only a denying him to be what he really is not. To detract from any one's Dignity or Honour, is to deny them to be what they really are: Thus to say, That *Thomas Herbert* is not a Peer, but is only a Commoner of *Great Britain*, is to detract from the Dignity of *Thomas Herbert*; because he is really Earl of *Pembroke* and *Montgomery*, and consequently is more than a Commoner, and is really a Peer of *Great-Britain*.

Seeing then, as we have not denied our Lord to be any thing that he really is, but only have said that of him which he hath said of himself, and what the Holy Scriptures testify of him, this must be a very unjust Charge, to say, We have detracted from his Dignity and Honour, and consequently the first part of the Objection is False and Groundless.

To the Second part of this Objection we answer, That if the Value and Merit of the Sacrifice doth proportion its self to the Worth and Excellency of the Thing sacrificed, or offer'd up, then we are so far from lessening the Value or Merit of Christ's Death, that on the contrary we put the highest Value upon it; or at least as high a Value as any Christians whatsoever: And that this may appear, we will take this Matter into a particular Examination.

Cerintus and his Followers held that our Lord Christ sustained two Rational Natures; and that they acted each in a distinct Capacity, one from the other; The one he called Jesus, and the other he called Christ; Jesus, he said, was of an Earthly, and Christ of an Heavenly Extraction; and that when Jesus entred upon his Passion, Christ took Wing and flew away from Jesus, and left him to Suffer alone: Consequently the Offering in *Cerintus's* Opinion was but a meer Human Creature. But *Cerintus* was judged to err from the Truth, in the Apostolical Age; and that he did so will appear hereafter. *Sabelius* and his Adherents held that the Father and the Son was but one distinct individual Being, tho' represented by several distinct Characters, upon the Account of his different dealings with his Creatures; and that God was united to the Man Christ Jesus, and in that Union communicated a Divine Assistance to enable him to perform both actively and passively the whole Will of God, but still the Being that did perform that Obedience was but a Man; and consequently the Offering (separate from that Assistance which was communicated

ated to the Offerer) was but a meer Humane Creature. So that in this the *Cerinthians* and *Sabellians* agree (*viz.*) That the Thing Offered up was but a meer Human Creature.

Socinus and his Followers acknowledge the distinct Personality of the Father and the Son, but withal that the Son was no more than a Man: Only he received a larger Measure of Knowledge and Wisdom, and Power, and the like Abilities than ever any other Man did; and was called to Transact in great Affairs such as the redeeming and judging of the World, the governing and watching over the Church, and the like, and receiving Abilities for such Performances, as never any other Man was called to, or entrusted with: And consequently the Offering which was made, or offered up was but a meer Human Creature in their account. So that *Cerinthus*, and *Sabellius*, and *Socinus*, and their Adherents do all agree in this, That the Thing offer'd up was but a meer Man.

The present Orthodox (as they esteem themselves) hold the distinct Personality of the Father and the Son, (*viz.*) That they are two distinct Beings; and in this they dissent from *Sabellius*. And they hold that the Divine Nature of the Son was united to the Humanity, in the Person of Christ; and in this they dissent from *Socinus*. They likewise hold that the Divine and Human Natures in Christ did act in a separate and distinct Capacity, one from another; and in this they agree with and are the Followers of *Cerinthus*. They likewise hold that the Divine Nature of the Son, which was united to the Human Nature in the Person of Christ, was a Being Equal to, and Co-ordinate with the Supreme God the Father; and in this they dissent from the *Scriptures of Truth*. And, as we said before, they hold that the Divine and Human Nature act Separate and Distinct one from another; and that there were two Distinct, Rational, Spiritual Substances in the Person of our Lord; and that these two spiritual
Minds

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Minds did know and understand, and will, and affect, and disaffect separate one from another; and that the Human Nature suffer'd alone, and the Divine Nature bore no part in that suffering, any farther than its being united to it, and communicating its Assistance to it: A Doctrine which the Scriptures are utterly Strangers to. When it speaks of this Matter, it speaks of the whole Christ, and not of a part only, not sometimes this part, and sometimes that part; but in every Act that flow'd from him, or was performed by him, it is ascribed to the whole Christ.

And thus we see that howsoever the fore-mention'd Christians, under the various Denominations, differ in their Apprehensions of the Person of Christ, yet they all agree in this (*viz.*) That the Thing Offer'd up was a meer Human Creature: And consequently the Value and Merit of that Death must be the same. Indeed there is one Circumstance that may make a Difference. The present Orthodox, the *Socinians*, and *Sabellians* hold that the Humanity suffer'd alone, but yet had Assistance from the Divinity to enable it to suffer. Whereas *Cerintus* held that Christ flew away from Jesus, and left him to suffer alone without his Assistance. Now the Question is, which of these is the most Noble and Meritorious? To suffer with help, as the three before-mention'd hold; or to suffer without help as *Cerintus* held? We see that the suffering is the same in both, and the Thing or Being is the same that suffer'd: All the Difference lies in the Assistance that was afforded. We are sure that in other Cases it is the most Noble and Glorious, to Act and Perform without Help, if the Action is the same, as it is in this Case: And this gives it to *Cerintus*. But whether *Cerintus* set the Highest Value upon the Merit and Death of Christ, or the others before-mention'd, we will leave to others to judge.

As to our selves we say, That the Father and the Son are two distinct Beings; and in this we dissent
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from *Sabellius*: Also that the Son was a Being which existed before the World was; and in this we dissent from *Socinus*: And that the Son is a God of an excellent Nature, and (with respect to us) Incomprehensible; but yet he is Inferior and Subordinate to the Supreme God the Father; and in this we dissent from the present Orthodox: And farther we think, that the Divine Nature in Christ, supplied the place of a Rational Human Spirit; and that in Christ there is but one spiritual Subsistence (*viz.*) God the Word; and in this we dissent both from the present Orthodox, and *Cerintus*.

C H A P. X.

And now to set this Matter in a clear Light, we say, That Man is made up of Two more General Parts, (viz.) Spirit and Flesh; and thus St. Paul divides Man, Gal. 5. 17. The Flesh lusteth against the Spirit, and the Spirit against the Flesh; and these Two are contrary one to the other, so that ye do not the Things that ye would.

THIS being premis'd (*viz.*) That Man is made up of Two Parts, Flesh and Spirit, we say, That both these took place in the Person of Christ; and consequently he was a Man. But then we say, That the Spiritual Part which took place in Christ was God the Word; and this made him more than a Man; tho' notwithstanding this he was a Man. And as the Divine Word in Christ was the same as the Rational Spirit is in all other Men; so the Word, or most Divine Part did receive Impressions from, and suffer with the fleshy Part he was united to; even as the rational

rational Spirit does receive Impressions from, and suffer with the fleshy Part in all other Men; consequently Christ suffered in his highest Nature. It was the whole Christ that was in an Agony in the Garden, and that was *sorrowful unto Death*: Even that Death which consisted in a Separation of his Divinity from that Fleshy Part to which it was united. So then we say, That the Offering which was offer'd up on the Cross, for Sinners Salvation, was more than a meer Human Creature, (*viz.*) the Word or Son of God. And in this we dissent from all the several Denominations of Christians before-mention'd, (*viz.*) *Cerinthians, Sabellians, Socinians*, and the present Orthodox: Who All and Every of them do maintain that the Thing offer'd up, was but a meer Human Creature. From which it follows, that we have a higher Opinion of the Thing or Sacrifice that was Offer'd than they. And, as we said before, if the Merit do proportion its self, to the Value of the Thing Offer'd up, then we do put the highest, at least as high a Value upon the Merit and Death of Christ, as any Christians whatsoever; and consequently the latter Part of the Objection is Groundless and False. But because this is a matter of such Importance, and the mistaking in it has been so fatal to the Glorious Truths of Christianity, we think our selves Oblig'd to shew the Foundation it hath in the Holy Scriptures. The Thing which we are to prove is this, That the Word or Son of God, was it self part of the Man Christ Jesus; that it was in the Place of the Rational Spirit; and that it acted in, and animated the Fleshy Part: As the Rational Spirit does act in, and animate the Fleshy Part in all other Men. And this we shall do by an abundant Evidence from Scripture.

First, The Scriptures declare the Word or Son of God to be a Man: Not to be joined to a Man or Human Nature, but that it self was such. *Zach. 13. 7. Awake, O Sword, against my Shepherd, against the Man that is my Fellow, saith the Lord of Hosts.* Here we see that
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the very Being which is called *God's Fellow*, is said to be a Man: Not united to a Being that was a Man, but he is a Man himself: *Unto the Man that is my Fellow, saith the Lord of Hosts.*

Acts 2. 22. *Jesus of Nazareth, a Man approved of God (viz. the Father) among you, by Miracles, Wonders, and Signs, which God did by him, in the midst of you.* Here, if the Term God be applied to the Son, then God did bear Witness to the Humanity alone, considered in a distinct and separate Capacity from the Divine Word: But this cannot be true, because the Miracles, Wonders and Signs that were wrought, were to confirm his Testimony; And his Testimony was this, That he was the Word, or Son of God, and Saviour of the World: Consequently the Term God is applied to God the Father: and if so, then it was the Divinity of the Son that wrought these Works; because they were wrought to bear Witness to the Being that wrought them; and the Being they did bear Witness to, was the Word, or Son of God: Consequently their Worker was the Son of God. So St. Peter saith he was a Man; not united to a Man, but a Man himself, Acts 17. 31. *Because he hath appointed a Day, in which he will Judge the World in Righteousness, by that Man whom he hath ordained.* Here we see the Being that is to judge the World is a Man; not joined to, or united with the Manhood, but is the Manhood it self: *By that Man whom he hath ordained.*

Rom. 5. 15. *Much more the Grace of God, and the Gift by Grace, which is by one Man, even Jesus Christ, hath abounded unto many.* Here we see, the Grace of God, and the Gift by Grace, which hath abounded unto Mankind by Christ Jesus, is by him considered as a Man; not as a Being that had Union with Humane Nature, but the Being its self is considered as such.

1 Cor. 15. 47. *The first Man is of the Earth, Earthy; the second Man is the Lord from Heaven.* Here we see, that the first and second Adam are of a two-fold Ex-

traction; but if the second Man was in his spiritual Part the same with all other Men, then they had been of the same Extraction. This Text is so clear a Proof of what we have asserted, that it almost proveth it sufficiently by its self.

1 Tim. 2. 5. *There is One God, and One Mediator between God and Man, the Man Christ Jesus.* Here we see, that our Mediatour is a Man; not another Being joined and united to the Manhood, but its self is *the Man Christ Jesus*. And thus it appears from all the Texts afore-cited, that the Lord Jesus Christ, the Word, or Son of God, was its self the Manhood; not another Being joined or united to the Manhood, but the Manhood it self. But this is not all, therefore,

Secondly, We say, The Scripture declares the same thing in other Words, thus, *Joh. 1. 14. The Word was made Flesh, and dwelt among us.* By the expression *Made*, we are not to understand, that the Word was transubstantiated into Flesh, but was made Flesh, by being inserted into Flesh; that is, it was not changed into Flesh, but was made Flesh by being inserted into, or united unto fleshy Parts. And the Word when thus united to the fleshy Part, was the Man Christ Jesus.

Joh. 4. 25, 26. The Woman said unto him, I know that Messiah cometh, which is called Christ; when he cometh he will tell us all things. Jesus said unto her, I that speak unto thee, am he: I, that speak; I, (viz.) that intellectual Mind which animates that Body, that thine Eyes behold; and which moves and directs that Tongue, which speaks unto thee, is that very Messiah or Christ, which thou speakest about. Here we see, that the Man, or the Humanity its self, (and not any other second Being joined to it,) that talked with the Woman, was the Messiah or Christ.

Joh. 9. 35, 36, 37, 38. Dost thou believe on the Son of God? He answer'd and said, Who is he, that I might believe on him? And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee. And he said, Lord,

Lord, I believe; and he worshipped him. Here we see, that the Word, or Son of God, is that same Being, whose fleshy Part was visible to the Man's sight; and whose spiritual Part directed, and influenc'd that Tongue that talked with him: Even this very Man, was the object of the Man's Faith, as the Son of God. And to this Man, (and not to another Being joined to it,) did the Man direct his Worship. We say to this Man alone, because there was no other Being revealed to the Man, as the object of his Faith and Worship, but that visible Body, and that rational Mind, which acted in and by that Body, that talked with him.

Acts 2. 13, 14. *The God of our Fathers hath glorified his Son Jesus, whom ye delivered up, and denied him before Pilate, when he was determined to let him go. But ye denied the Holy One, and the Just, and desired that a Murderer might be granted unto you.* Here we see, that Holy and Just One, or as he is called in the next Verse, the Prince of Life, (viz.) the Word or Son of God; is the same Being, (and not another, that was joined or united to it,) or the same Man that was delivered up, and denied before Pilate.

Phil. 2. 7, 8. *He was made in the likeness of Men, and being found in Fashion as a Man.* Here the being in the likeness of Men, and being found in Fashion as a Man, can imply no other than he that is elsewhere called a Man; for otherways he had been another species or kind of Being; which is contrary to the rest of the Scripture. And here we would farther observe, that the very same Being which is here said to be in Fashion as a Man, was that Being which before was in the Form of a God.

1 Tim. 2. 16, *Without all Controversy, great is the Mystery of Godliness. God was manifest in the Flesh, or by the Flesh, That is, as the rational Spirit is manifested in, or by the Acts of the fleshy Part that it is united to; so the Word or Son of God was manifested, in, and by that fleshy Nature to which it was united,*

(or into which it was inserted,) by those bodily Acts that were perform'd by its Direction and Influence. From which it appears, that the Divine Nature in our Saviour, was in the place of the rational Soul.

Heb 2. 16, 17. *For verily he took not on him the Nature of Angels, (or, as the Learned render it, He took not hold of Angels,) but took on him (or took hold of) the Seed of Abraham: That is, he took on him the Nature of a Man, as appears from the next Verse, which runs thus: Wherefore in all things it behoved him to be made like unto his Brethren, that he might be a merciful and faithful High-Priest in things pertaining to God, to make Reconciliation for the Sins of the People. The Apostle here setteth forth the Word or Son of God, as that Being who was appointed to be an High-Priest, in things pertaining to God, to make Reconciliation for Sinners; and as such, he saith, It behoved him to be like unto his Brethren, that he might be capable of being both a merciful and faithful High-Priest: That is, as the High-Priest under the Law did offer a Sacrifice, or a Sin-Offering to make Reconciliation for the Sins of the People; so it did behove the Word in this Office to put himself in such a State, as that he might be capable of offering up such a Sin-Offering; and in so doing, he would be faithful to, or answer the end of his Office. So the Apostle, Chap. 8. 2. (speaking of Christ as exercising this Office,) saith, Wherefore it is of Necessity that he should have somewhat to offer. And as it did behove the Word in this Office (for the due Discharge of it) to put himself in such a State; so he did accordingly do it, by uniting himself to a fleshy Part; and so rendred himself capable of being himself offer'd up, as an Offering for Sin: And by this means also be made himself capable of being a merciful High-Priest; because when the Word was thus united to the fleshy Part, and so was become a Man, he then experienc'd that innocent Weakness and Frailty that Humane Nature is subject to; and from that*
Weakness

Weakness that he did experience in himself, he was the better prepared to consider, pity, and help the Weakness and Frailty of those he had undertook for. From all which it abundantly appears, that the Word was a Man, not united to a Man only, but it self (when united to a fleshy Part) was a Man.

Thirdly, The Scriptures declare, that the most divine Part of our Saviour was born of the Virgin; consequently the most divine Part was it self the Humanity, or the rational Part of the Humanity.

Isaiah. 9. 6. *Unto us a Child is born, unto us a Son is given, and the Government shall be on his Shoulders; and he shall be called the wonderful Counsellor, the mighty, (or, a mighty) God, the everlasting Father, (or, as the Learned say, the Father of the future Age,) the Prince of Peace.* That these high Titles are applied to the most divine Part of our Saviour, we take for granted; and the same Being or Person to whom they are applied, we say the same, and not another that was united to it, *Isaiah* (or the Spirit of God by his Mouth) declares was *born* and *given*.

Matt. 1. 23. *Behold a Virgin shall be with Child, and shall bring forth a Son, and they shall call his Name Emmanuel; which being interpreted, is God with us.* Here we see, the Child or Son which the Virgin brought forth, not another Being which was united to, or joined with this Child, but the Child it self (when brought forth) is God with us.

Again, Chap. 2. 2. say the wise Men, *where is he that is born King of the Jews?* Here we see, the Child that was Born, and not any other Being united to that Child, was the King of the Jews. And, Ver. 11, *They saw the young Child, and Mary his Mother, and fell down and worshipped him.* Here the Child it self, not any other Being joined or united to it, was worshipped by the wise Men.

John 18. 37. *To this End was I born, and for this Cause came I into this World, that I might bear Witness*
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to the Truth. It was Christ in his most divine Part that was the Oracle of Truth; and here he saith with his own Mouth, that this Oracle and Witness to the Truth, was *Born*, and *came into this World*, to this End, among others, that he might publish and attest the same.

Luke 1. 35. *Therefore, also that holy Thing which shall be born of thee, shall be called the Son of God.* Here we see, that it was the Child its self which was born, and not any other Being united to it, which was the *holy Thing*, and the *Son of God*.

Chap. 2. 11. *Unto you is born this Day a Saviour, which is Christ the Lord.* And here we see, the Child or Person that was *Born*, (not another Being joined with it, or united to it,) is *Christ the Lord*. From all which Texts it clearly appears, that the most Divine Nature of our Lord was born, or brought forth by the Virgin; and consequently was a real Part of the Manhood of our Lord and Saviour.

Fourthly, The Scriptures recommend the Mind and Life of the divine Word, to be an Example for Christians to follow; consequently the divine Word was Part of the Humanity.

John 13. 13, 14, 15, 16. *Ye call me Master and Lord, and ye say well, for so I am: If I then your Lord and Master have washed your Feet, ye ought also to wash one another's Feet; for I have given you an Example, that ye should do as I have done to you. Verily, Verily, I say unto you, the Servant is not greater than his Lord; neither is he that is sent, greater than he that sent him. If ye know these Things, happy are ye if ye do them.* Here we see, that it was their real Lord, (not another Mind to which he was united,) whose condescending Humility they are call'd upon to imitate: It was the same intellectual Mind which said, *I am*, as at *Ver. 13.* and that said, *As I have done*, as at *Ver. 15.*

Phil. 2. 5, 6, 7, 8. *Let this Mind be in you, which was also in Christ Jesus; who being in the Form of God,*
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did not assume to be equal to God, but made himself of no Reputation, and took upon him the Form of a Servant, and was made in the Likeness of Men; and being found in Fashion as a Man, he humbled himself, and became obedient unto Death, even the Death of the Cross. Here it is manifest, that the Apostle speaks of one and the same intellectual Mind, in the Verses before us: Not one Mind that was in the Form of a God, and another Mind that was humbled unto Death; but the same Mind that was humbled, by being in the Likeness of a Man, and a Servant; was that Mind which was in the Form of a God antecedent to that his Humiliation. The Apostle in these Verses has so fully and expressly declared what we plead for, that we think it is beyond all rational Contradiction. That intellectual Mind, which the Apostle recommends, as the great Example of Christians, he saith, *humbled himself by Degrees: First*, By being in the Likeness of Men, that is, by being a Man (as we have shewn already :) *Secondly*, By being in a mean and servile State; which he calleth the *Form of a Servant*, when he was a Man: And *Lastly*, He *submitted himself unto Death*. But if there had been a Humane Spirit distinct from the divine Nature in our Saviour, then what the Apostle said had not been true; for he saith, That the very same intellectual, spiritual Being that was in the *Form of a God*, was it self (not another) *humbled unto Death, even the Death of the Cross*.

Fifthly, The Scripture declares, that the Divine Word suffered with the fleshy Part, to which it was united; even as the rational Spirit suffers with the fleshy Part in all other Men; consequently the Divine Word was it self Part of the Humanity.

Luke 24. 26. *Ought not Christ to have suffer'd and to have entred into his Glory?* Here we see, it was Christ, the anointed Word that *suffer'd*. Our Lord speaks by Way of Question, which implies, that he ought to suffer; and that upon a two-fold Account.

First,

First, His Office did require it; for the Word or Son of God, was constituted to be the High-Priest, which was to make Reconciliation for Sin; and as such he was obliged to offer up something, to make Atonement: But he had nothing but himself to offer, that God would accept; therefore he ought to suffer to discharge his Office. *Secondly*, He ought to suffer, that so the Scriptures might be fulfilled.

Acts 17. 2, 3. *And Paul reasoned with them out of the Scriptures, opening and alledging that Christ must needs have Suffer'd and Risen again from the Dead; and that this Jesus which I preach unto you is he.* Here we see, that our Lord Christ suffer'd, and not another Humane Nature to which he was united.

Heb. 2. 18. *For in that he Suffer'd, being Tempted, he is able to Succour them that are Tempted.* Here we see, the Divine Word did partake of such Suffering and Temptation from it, as did dispose him to sympathize with, and succour those that Suffer, and are Tempted: For by his being *Able*, we are not to suppose, that our Lord received an Addition of Power by his Suffering; but he received experimental Knowledge of the Weakness and Infirmity of Humane Nature, and how much Suffering does dispose to Sin; and from that Experience he is able, or disposed, to sympathize with those that suffer, and to communicate Help to them.

Chap. 9. 26. *For then must Christ often have Suffered since the Foundation of the World: But now once in the End of the World, hath he appear'd, to put away Sin by the Sacrifice of himself.* Here we see the Apostle shews, that he which now appear'd in the End of the World, (viz.) the Divine Word, or Son of God, was he that put away Sin; not by the Sacrifice of another, but by the Sacrifice of himself. The Apostle in this Place justifies our Manner of Reading those Texts, which we have brought for Proof in this Case, by using the same Kind of Speech in

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in this Place: He that now appeared in the End of the World to put away Sin, did it by the Sacrifice of himself, saith the Apostle; not by another Being which he united himself to, to bear that heavy Burthen; but *he bore our Sins, on his own Body, on the Tree*, as at 1 Pet. 2. 24.

Again, *Heb. 13. 12. Wherefore, Jesus also, that he might sanctifie the People, suffer'd without the Gate.* And 1 Pet. 1. 11. *Which testified before-hand of the Sufferings of Christ, and of the Glory that should follow.* And, Chap. 2. 21. *For hereunto were ye called, because Christ also suffer'd for us; leaving us an Example, that we should follow his Steps.* Ver. 23. *When he suffer'd, he threatened not.* And, Chap. 3. 18. *For Christ also hath once suffer'd for Sin, the Just for the Unjust.* And, Chap. 5. 1. *Who am also an Elder, and a Witness of the Sufferings of Christ.* Here we see in all these Texts, that *Suffering* is ascribed unto Christ; and that his Sufferings were necessary for him to answer the Relation and Office he was placed in, and he suffer'd in and by the Body: We say He, (*viz.*) the Word or Son of God; not another Being, bore that Burthen in his Stead.

Sixthly, The Scriptures declare, that the most Divine Part of our Saviour did die, by being separated from that Mortal Body to which it was united; even as all other Men are said to die, when their Spirit is separated from their Body; consequently the Divine Word was a real Part of the Humanity.

Acts 3. 15. *And kill'd the Prince of Life, whom God raised from the Dead, of which we are Witnesses.* Here we see the Prince of Life, or the Word, or Son of God is said to be kill'd; not any other Being to whom he was united, but himself, the Prince of Life. And, Acts 2. 36. *God hath made that same Jesus whom ye crucified, both Lord and Christ: that same, not another is Lord and Christ.* And, Chap. 4. 10. *That in the Name of Jesus Christ of Nazareth, whom ye crucifi-*
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ed, &c. Rom. 5. 6, 8, 10. *In due Time Christ died for the Ungodly: In that while we were Sinners, Christ died for us. For, if while we were Enemies, we were reconciled to God by the Death of his Son: Not by another Being which suffer'd by his Enablement, but we were reconciled to God by the Death of the Divine Word, or Son of God.* Here we see in these and abundance of other Texts that might be produced, that Christ the Lord, or the Word and Son of God is said to die, to die in his own Person; not in the Person of another Being which was united to him, and substituted to suffer in his Place; but as in 1 Pet. 2. 24. *He himself bore our Sins on his own Body, on the Tree: Consequently he was himself Part of the humane Nature.*

Seventhly, The Scriptures declare, that the divine Word rose from the Dead; that is, it was again reunited to that fleshy Part from which it was separated by Death: Consequently he was himself truly Man.

Acts. 2. 15. *And killed the Prince of Life, whom God raised from the Dead, of whom we are Witnesses.* Here we see, that it was the Prince of Life, that was raised up. And, Chap. 4. 10. *That by the Name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead.* And Chap. 5. 30. *The God of our Fathers hath raised up Jesus.* And 1 Cor. 15. 3. 4. *I delivered unto you, first of all, that which I received, how that Christ died. — And that he was buried, and rose again according to the Scriptures.* Here we see, that Christ, or the divine Word and Son of God, was himself (not another Being to which he was united) raised from the Dead, by being restored again to that fleshy Part from which he had been separated by Death.

Eighthly and Last'y, The Scriptures declare, that the Word ascended up into Heaven, in the Sight of the Apostles, to be exalted at God's Right-Hand: We say, in the Sight of the Apostles, because the
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divine Word animated that Body which did ascend visibly in their Sight, at the same Time that the bodily Part ascended: Consequently it was a real Part of the Manhood.

Mark 16. 19. *So then after the Lord had spoken unto them, he was received up into Heaven, and sat on the Right-hand of God.* Here we see, that the Lord, or divine Word, was that same Being which animated that Body, that was visible to their Sight, and which moved that Tongue which talked with them, and which ascended up into Heaven, and sat down at the Right-hand of God. Acts 1. 11. *Ye Men of Galilee, why stand ye gazing up into Heaven? This same Jesus which is taken up from you into Heaven, shall so come in like manner, as ye have seen him go into Heaven.* Here we see, that the Being which ascended in the Apostles Sight; even that Body which they saw, and that Mind which animated that Body, is the very Being (and not another which was united to it) which must come again to judge the World: And consequently was the very Word and Son of God.

Chap. 5. 30, 31. *The God of our Fathers raised up Jesus whom ye slew, and hanged on a Tree; him hath God exalted at his own Right-hand, to be a Prince, and a Saviour, to give Repentance to Israel, and Remission of Sins.* Here we see, the divine Word, or Son of God, who hath received Power from the Father, to be both a Prince, and a Saviour, and to give Repentance and Forgiveness of Sins; this same Being (and not another which he was united to) was Killed, and Raised, and Exalted at the Right-Hand of God: Consequently he was a Man, or a real Part of the humane Nature.

And thus we think we have proved by undeniable Evidence, that the divine Nature in our Saviour, was not united to the entire Humanity, but was it self a real Part of it: And if it was a real Part of it, then it must be either the fleshy Part or the spiritual Part, or both; but that it was not the fleshy

Part in our Saviour which was the divine Word, appears from *Heb. 10. 5. Wherefore when he cometh into the World, he saith, Sacrifice and Offerings thou wouldest not, but a Body hast thou prepared me.* Here we see, that a Body was prepared for the divine Word, to be united to, and to act in: Consequently he was not the Body.

Rom. 1. 3, 4. Concerning his Son Jesus Christ our Lord, who was made of the Seed of David, according to the Flesh; and declared to be the Son of God with Power, according to the Spirit of Holiness, by the Resurrection from the dead. Here we see, the fleshy Part of our Saviour, was made of the Seed of David, and consequently was not the divine Word. And here the Apostle declares, that though *he was of the Seed of David according to the Flesh*, yet his spiritual Part was the Word, or Son of God: And it was declared to be so by that mighty Power that did attend it, and by that Spirit of Holiness that acted in it, or else that witnessed to it, and by the Resurrection from the Dead. Here we see, the Apostle asserts all that we have been pleading for, (*viz.*) That the fleshy Part was the Seed of David; that the spiritual Part was the divine Word; and that the divine Word (when united to the fleshy Part) was a Man; and that this Man was our Lord Christ. Thus we see from these Texts, that it was not the fleshy or bodily Part that was the divine Word in our Saviour: Consequently it must be the rational, spiritual Part. But if it should be here objected, That if the Word, or Son of God, should it self be the Humanity, then he must be the fleshy Part also; because otherways he would be Man but in Part.

Answer, We say with the Objecter, That the divine Word considered alone, even when joined to the fleshy Part, was but a Part of the Humanity; and before it was joined to the bodily and fleshy Part, it was no Part of the Humanity; but this we say, that

that when it was joined to the fleshy Part, then it and the fleshy Part (considered in that Conjunction) was a whole Man: And therefore when we say, the Word was a Man, we do not mean that it was transfubstantiated into a fleshy and bodily Substance, or that it was truly Man, considered separate from the fleshy Part, but only that it was so when it was united to it, and made one Being with it. A like Instance we have in the Angels, which appeared to *Abraham* and *Lot*: They were real Angels in their Nature; but when their angelick Nature was united to a fleshy Part, then they were Men. Thus, *Gen. 18. 1. And the Lord appeared unto Abraham, in the Plains of Mamre, and he sat in the Tent-door, in the heat of the Day*: That is, the Lord appear'd to him, by the Ministry of his Angel of his great Counsel, accompanied with two inferior Angels, and communed with him by his Mouth: For one of the three appears to have been God's Mouth to *Abraham*, because *Abraham* sometimes speaks to him in the singular Number, as *Ver. 2. My Lord, if now I have found Grace in thy Sight, pass not away, I pray thee, from thy Servant. Let a little Water, I pray you, be fetch'd, and wash your Feet.* Again, *Ver. 16, 17. And the Men rose up from thence, and looked towards Sodom; And Abraham went with them to bring them on the Way; and the Lord said, Shall I hide from Abraham the Thing which I do?* (compared with *Ver. 33.*) *And the Lord went his Way as soon as he had left communing with Abraham: And the Lord went his Way* that is, that Angel of the Lord, which spake to *Abraham* in God's Name.

Here we suppose, that these three Men which *Abraham* entertained were Angels, though they are not called by that Name in the History, because they, or one of them, did make known God's Mind to *Abraham*. And this was a Way that God did reveal his Will in those Times, (*viz.*) by the Ministration of Angels. That which we would observe is this, that

that they are every where in the History called Men, excepting when one of them personates God, and speaks in his Name; and then it is said, *The Lord said*; thus *Ver. 1. And three Men stood by him*; and *Ver. 16. And the Men rose up from thence*. Now, that they were Men, and not Appearances only, is proved from this, that they had real living Bodies, that did eat in *Abraham's* Sight. Here we see *Angels* and *Men*, in the same Persons, at the same Time.

So again, *Chap. 19. 1, 15. And there came two Angels to Sodom at Even. — And when the Morning arose, then the Angels hasten'd Lot, &c.* Here we see, they are expressly called *Angels* by the Historian; and yet the same Historian calleth them *Men* three Times, in the same History: And that they were so, appeareth from those visible, living, sensible Bodies they appear'd in, and acted by; see *Ver. 10. And the Men put forth their Hands, and pull'd Lot into the House to them, and shut to the Door. And, Ver. 16. And whilst he lingred, the Men laid hold of his Hand, and of the Hand of his Wife, and the Hand of his two Daughters*. Here we see, they had real material Bodies, which simple Spirits have not. For thus our Lord saith, *Luke 24. 39, 40. Behold my Hands, and my Feet, that it is I my Self; handle me, and see, for a Spirit hath not Flesh and Bones, as ye see me have; and when he had thus spok'n, he shewed them his Hands, and his Feet*. That which we would observe is this, That a Man is made up of a fleshy Part, united to, and animated by a rational Spirit; and whatsoever Species or Kind of Being that rational Spirit is, which is united to the fleshy Part, yet when it is thus united, it is called a Man, though at the same Time it may be more than a Man, as in the Instances before us: They are called *Men*, and yet they were more than Men, (*viz. Angels.*) So in like manner, when the divine Word was united to the fleshy Part,

Part, then it was called a *Man*; and yet it was *more than a Man*, viz. the Word or Son of God; who in Subordination to his God and Father, is over all, blessed for ever. And thus we hope we have sufficiently proved, that the rational Spirit in our Saviour was it self the very Word, and Son of God; and that it self bore a Share in that Suffering and Death, by which the Salvation of Mankind was wrought out; we say proved, not by remote consequences, but by plain and express Testimonies of Scripture. And here we dare appeal to the Judgment of *Cerinthians*, *Sabellians*, *Socinians*, and the present Orthodox, and to all Christians of all Denominations whatsoever, yea to all Men, whether we do not set as high a value upon the Merits and Death of Christ, as any Christians whatsoever.

But then as to that Objection which is taken from the known Words of St. *Luke*, Chap. 2. Ver. 40, 52. *And the Child grew and waxed strong in Spirit, filled with Wisdom, and the grace of God was upon him. — And Jesus increased in Wisdom, and Stature, and in Favour with God and Man.*

To which we answer, That all spiritual Beings, which are cloathed with Flesh, by being united to, and acting in, and by a fleshy Body, their Acts and Operations are more or less perfect, as the bodily Organs are more or less so, which they act in, and by: This is a Truth manifested by Experience. Thus when we were Children, and before our bodily Organs were come to their full exercise, the Acts and Operations of our spiritual Part were weak, and suitable in Proportion to the childish State we then were in: We then *Spake and Thought*, and *understood as Children*. But when our bodily Organs grew up to their Perfection, we then *put away childish Things*. So again, when our bodily Organs grow weak by Age, then the actings of our spiritual Part grow weak also; which has given Occasion to the Proverb, (viz.) *Once a Man,*
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and twice a Child. So again, when our bodily Organs are weaken'd or disorder'd by any Accident or Disease of the Body, then the actings of the Mind become weak and disorder'd also. From which it appears, that the Acts and Operations of a Spirit cloathed with Flesh are more or less perfect, weak, or strong, according as the bodily Organs are more or less so.

This being so, we say, That the Divine Word, antecedent to his Incarnation, was far above all spiritual Beings, (the supreme God, the Father only excepted,) in Wisdom, Power, and all other Divine Excellencies; but as in 2 Cor. 8. 9. *For Mankind's sake he became Poor*, by being united to a fleshy Body; and so was divested of that measure of Power, Wisdom, and other Divine Excellencies, which he before did enjoy, or at least of the Exercise of them: For when he was thus united to humane Flesh, and acted in, and by the bodily Organs, his Knowledge, Wisdom, and the like; or rather the Exercise of them, was more or less perfect, as the bodily Organs were more or less so.

The Divine Word was in his Nature far above all Angels, Heb. 1. 4. *Being made so much better than the Angels, as he hath by Inheritance obtained a more excellent Name than they:* And yet when he was cloathed with Flesh, by being united to a fleshy Body, he was made lower than the Angels, Heb. 2. 9. *We see Jesus, who was made a little lower than the Angels, for the Suffering of Death, crowned with Glory and Honour, that he, by the grace of God, might taste of Death for every Man.* Here by his being made a little lower than the Angels, is plainly meant. his being made a Man; because it was this only which made him capable of *tasting Death for every Man.* And, because it is Man that is said to be made a little lower than the Angels, as Ver. 6, 7. *What is Man that thou art mindful of him, or the Son of Man that thou visitest him? Thou madest him a little lower than the Angels, &c.* Here we observe, that if the Divine Word

Word had been in all respects the same after his Incarnation, as he was before his Incarnation, then he had not become Poor, nor been made a little lower than the Angels, and so what the Apostle said had not been true. But the Truth is, he was by being united to the Flesh, put out of a capacity of exercising that Power, Wisdom, and other Divine Excellencies which he did before enjoy, 'till his bodily Organs grew up into a capacity of being exercised; and as their capacity encreased, so he encreased in Wisdom, or in the Exercise of it. And whereas it is said, *He increased in God's Favour*, we say, that every Act of Obedience which Christ performed, whether Active or Passive, was that which render'd him more lovely and dear to his Father, *John 10. 17. Therefore, doth my Father love me, because I lay down my Life, that I may take it again.*

And as we have thus fully proved the Doctrine we laid down, from the sacred Word of God; so we would call upon all Christians to examine it with the exactest care, because it was the erring in this Point that led the Christian World into all those confused and contradictory Opinions they have run into in this matter; and it is this alone, they are all capable of centring in. It is this Doctrine that reconciles the seeming Contradictions in the Scriptures; and it is this Doctrine that giveth us a glorious View of the condescending Love of our Redeemer (he that was *the Brightness of his Father's Glory*, and *the express Image of his Person*) that he should condescend so low as to fill up the place of the rational Spirit in a Man; and participate of all that Pain, Weakness, and Infirmary that attends such a Union: O wonderful, amazing Condescension! This is that Scripture Truth which is so clearly, plainly, and expressly reveal'd; in Confidence of which we would call upon all those Champions for Faith, who are for laying aside their Reasons, in Revelation Matters, to come, and in this particular

particular, to submit themselves to the Obedience of Faith: We dare call upon them to come (not as they do to the Doctrine of Transubstantiation in the Lord's Supper, with the Eyes of their Senses, and Reason shut, but) with their Eyes open; that so they may see and judge for themselves. Yea, we dare call upon all those Champions for Reason (who will hardly render to Faith the things that are Faith's) to come, and set to their Seal to this Gospel Truth; because here is nothing which is above, or against their Reason.

C H A P X I.

If notwithstanding all we have said, it should be farther objected, That Christ is equal to the Father, and that he is the Supreme God; because there are a great Number of Texts of Scripture, which plainly speak him so to be.

BY way of Answer to this Objection, we shall examine those Texts, and give our Opinion according to that which appears to us, to be the Truth.

Psalms 45. 6. *Thy Throne, O God, is for ever and ever.* The strength of this Text we apprehend lies either in the Term *God*, or in his *Throne's being for ever and ever*, (as it is brought for an Objection in this case,) to which we answer. First, As to the Term *God*, we say, the Psalmist's calling the Son *God*, can no more make him equal to, and co-ordinate with the Father; than his calling the Magistrates or Prophets *Gods*, do make them equal to, or co-ordinate with the Father; of which see Psal. 82. 1, 6. *God standeth in the Congregation of Princes, he is a judge among Gods. I have said ye are Gods, and ye are all the Children of the most Highest.* As to his *Throne's being for ever and ever*, this

this can signify no more than its continuance to the end of the last general Judgment; because St. Paul affirms in 1 Cor. 15. 24, 28. That then Christ *shall deliver up the Kingdom to God the Father; and that the Son himself shall be subject, that God (the Father) may be all in all*: But admit that it did signify to Eternity, it will not follow from hence, that he is equal to the Father, any more than a Man's continuing to Eternity, will make that Man equal to the Father. But to put this matter beyond dispute, the Psalmist in the Words following declares, that this God, whose Kingdom is for ever and ever, hath a God above him: *Therefore God, even thy God, hath anointed thee with the Oil of Gladness above thy Fellows.*

Prov. 8. 22, 23, 24, 25, 30. *The Lord possessed me in the Beginning of his Ways, before his Works of Old. I was set up from Everlasting, from the Beginning, or ever the Earth was. When there were no Depths. I was brought forth: When there were no Fountains abounding with Water. Before the Mountains were settled; before the Hills was I brought forth. Then was I by him, as one brought up with him, and I was daily his Delight, rejoicing always before him.* From hence it is inferred, that the Son is Co-eternal with the Father, and consequently Co-equal to him. In answer to which we say, That though it may be question'd, whether this is spoken of the Person of the Son; yet we will here take it for granted. We have in our first Argument fully and clearly proved, that the Father is the First, Supreme, free Cause of the Son's Being and Existence; and so have proved, that the Son is Inferior and Subordinate to the Father; as every Effect is inferior to its own First, Supreme, free Cause; and there is nothing in this place of Scripture that contradicts it, but on the contrary it corroborates it. Thus, *Ver. 24. When there were no Depths, I was brought forth; and Ver. 25. Before the Hills was I brought forth.* From which we observe, that if ever the Son was brought forth, and

if time hath taken place since he was brought forth, as it is here said it did, then it will follow that he is not Eternal, in the first and strictest Sense of that Word; for by the word Eternal in its first and strictest Sense, we do understand the same as Self-existing; therefore whatever was brought forth, was not Eternal; because whatever was Eternal, was never brought forth. Seeing then the Son was *brought forth* (as this Text asserteth, yea and repeateth the Assertion) it will follow, by inevitable consequence, that the Son is not Eternal, in the first and strictest Sense of the Word. And whereas it is said, *Verse 23. I was set up from Everlasting*, this can imply no other, than that he was before the Creation of this World, as it is explained in the next Words; *From the Beginning, or ever the Earth was*. This is repeated several times in the Verses following: *When there were no Depths, I was brought forth; when there were no Fountains abounding with Water. Before the Mountains were settled; before the Hills was I brought forth*. The same we read in the Words before, in *Ver. 22. The Lord possessed me in the beginning of his way, before his Works of Old*. So then the Sum of all this, we find to be: That the Son had his Being with the Father, before this visible World had a Being; but it in no wise proveth him to be Co-eternal with, or Co-equal to the Father, but the contrary, by proving that he was *brought forth*; and consequently that he was not Eternal, in the first and strictest Sense of that Word. As to what is said, *Verse 30. Then* (that is, *when he appointed the Foundations of the Earth, as Verse 29.*) *I was by him as one brought up with him; and I was daily his Delight, rejoicing always before him*. This is what we have frequently proved, that the Son was not only with the Father, but also that he was the Father's Agent, in creating the World: And whereas it is added, *As one that was brought up with him, and I was daily his Delight*, this only shews the Fathers familiarity with, and complacency

placency in the Son: He was by him, as one that had been brought up with him. The Figure is borrowed from the Familiarity that is among Children, which are brought up together, though of different Qualities, as to things of this World. This may shew the Condescension of the Father, but it cannot prove the Son's Equality with him. Our Lord Christ used such a Familiarity with his Disciples; yea, he condescended to wash their Feet; and yet we may not infer, that they were his Equals; or if we did, our Inference would be unjust and false. And thus we think it manifestly appeareth, that this Scripture is so far from proving the Son's Equality with the Father, that it proveth the contrary.

Isaiah 6. 1, 9, 10. *I saw also the Lord sitting upon his Throne, high, and lifted up; and his Train filled the Temple.— And he said go, and tell this People, hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the Heart of this People fat, and make their Ears heavy; lest they see with their Eyes, and hear with their Ears, and understand with their Hearts, and Convert, and be Healed.* Compared with John 12. 39, 40, 41. *Therefore they could not believe, because that Esaias said, he hath blinded their Eyes, and hardened their Heart; that they should not see with their Eyes, nor understand with their Heart, and be Converted, and I should Heal them. These things said Esaias, when he saw his Glory, and spake of him.* From these last Words of St. John, concerning Isaiab's Vision, 'tis inferred, that he which Isaiab saw setting upon a Throne, was our Lord Christ; and consequently that he is equal to, and co-ordinate with the Father. In answer to which we say, The great God is sometimes set forth in Scripture, as a great King, sitting upon a Throne of Majesty: Thus, 1 King. 22. 19. *I saw the Lord sitting on his Throne, and all the Host of Heaven standing by him.* Psal. 103. 19. *The Lord hath prepared his Throne in the Heavens.* Rev. 4. 2. *And behold, a Throne was set in*
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Heaven, and one sat on the Throne. Chap. 5. 1. *And I saw in the Right-hand of him that sat on the Throne, a Book Verse 6, 7. And, I beheld, and lo, in the midst of the Throne a Lamb. — And he came, and took the Book out of the Right-hand of him that sat on the Throne.* Thus the great God was represented to *Isaiah*. And in *Isaiah's* Vision, he heard the Voice of the Lord (that is, the Voice of him that sat on the Throne) saying, *Whom shall I send? Who will go for us?* To which *Isaiah* answered, *Here am I, send me:* Verse 8. And then it follows, *Go, and tell this People, &c.* In which visionary Message, the Prophet was made to understand, that though he was to declare the Word of the Lord to the People of *Israel*; yet such was their Stubbornness and Blindness, that they would not Hear nor Repent; and that this Stubbornness and Blindness would remain upon them, so long as they were a People. And St. *John* in the History of the Gospel shewed, that the Stubbornness and Blindness which was upon the Jews, in rejecting the *Messiah*, and the Tidings of Salvation by him, was no more than what was Prophesied of them long before, by *Isaiah*. And whereas it is said by St. *John*, *These things spake Esaias, when he saw his Glory, and spake of him.* This we conceive may be spoken of the great God the Father; for the word Him may refer to that Lord spoken of, Verse 28. *Lord, who hath believed our Report, and to whom hath the Arm of the Lord been Revealed, &c.* *These things said Isaiah,* (viz. the things spoken of in the 28 & 40 Verses,) when he saw, and spake of his Glory, (viz.) him whom *Isaiah* had complained to, when he said, *Lord, who hath believed our Report, and to whom hath the Arm of the Lord been Revealed?* as at Verse 28. And that this was God the Father, see the place it is quoted from, (viz.) *Isaiah* 53. 1. *Who hath believed our Report, and to whom is the Arm, (viz. the Christ) of the Lord, (viz. the Father) Revealed? Verse 2. For he, (viz. Christ) shall grow up before him,* (viz.

(viz. the Father) as a tender Plant, &c. Verse 4. Yet we did esteem him, viz. Christ) stricken, smitten of God, (viz. the Father) and afflicted. Verse 6. And the Lord, (viz. the Father) hath laid on him (viz. Christ) the Iniquity of us all. And thus we see the strength of the Objection founded on this Text falleth to the Ground.

Isaiah 8. 13. 14. Sanctify the Lord of Hosts himself, and let him be your Fear, and let him be your Dread, and he shall be for a Sanctuary; but for a Stone of Stumbling, and for a Rock of Offence, to both the Houses of Israel. Compared with 1 Pet. 2. 6, 7, 8. It is contained in the Scriptures, Behold, I lay in Sion a chief Corner-stone, Elect, Precious, and he that believeth on him shall not be confounded; but unto them that be disobedient, a Stone of Stumbling, and a Rock of Offence. And, Rom. 9. 33. As it is written, Behold, I lay in Sion a stumbling Stone, and Rock of Offence; and whosoever believeth on him, shall not be ashamed. Here because St. Peter and St. Paul apply Isaiah's saying, (viz.) He shall be for a Sanctuary, and for a Stone of Stumbling, and a Rock of Offence, to our Lord Christ; therefore they apply the Words next before to him also, (viz.) Sanctify the Lord of Hosts himself, and let him be your Fear, and let him be your Dread: And from hence it's inferred, that the Son is a Being Co-ordinate with the Father. In answer to which we say, That the Words are spoken by the Prophet, in the Person of God the Father, thus, Sanctify the Lord of Hosts himself, and let him be your Fear, and let him be your Dread. And the Words that follow are spoken by the Father, of the Son. But the Words of the Prophet being somewhat obscure, needed a Supplement to explain who they were spoken of, and by; and therefore, both St. Peter and St. Paul have added that Supplement, which makes it plainly to be spoken by the Father, of the Son. Behold, I lay in Sion a chief Corner-stone: This Corner-stone was Christ, but

but it was the Father that said, *Behold, I lay in Sion, &c.* And if we read *Isaiah*, with the Supplement that St. Peter and St. Paul have added to *Isaiah's* Words, it will put this Thing beyond Dispute: *Sanctify the Lord of Hosts himself, and let him be your Fear, and let him be your Dread: Behold, I lay in Sion a chief Corner-stone, and he shall be for a Sanctuary; but for a Stone of Stumbling, and a Rock of Offence to both the Houses of Israel.* Thus we see the Insufficiency of this Text, to answer the Objector's End.

Isaiah 9. 6. *Unto us a Child is born, unto us a Son is given, and the Government shall be upon his Shoulders, and he shall be called the wonderful Counsellor, the mighty (or, a mighty) God, the everlasting Father (or, as the Learned say, The Father of the future Age) the Prince of Peace:* These high Titles being given to the Son, from hence it is inferred, that the Son is equal to the Father. In answer to which we would observe, *First*, That these high Titles were to be given to the same Being which is here called a *Child*, and is said to be *Born*; and that is said to be a *Son*, and the *Gift* of the Father: From which we farther observe, that these high Titles are not applied or ascribed to the Divinity, considered separate from, and antecedent to his being a Man; but they are applied to him, as considered in his State of Humanity; that is, when the divine Word had united himself to a fleshy Part, and so was become Man. Next we observe upon what Accounts these Titles are ascribed to Christ, (as we have gathered it from the Scriptures, which are our great Guide in this matter.) *First*, *The Government shall be upon his Shoulders*; that is, the Care and Government of the Church shall be committed to his Hand. *Col. 1. 18. He is the Head of the Body, the Church.* And, *Job 10 27, 29. My Sheep hear my Voice, and I know them and they follow me. My Father which gave them me is greater than all.* Secondly, *He shall be called the wonderful Counsellor*; because, as he is in the Bosom of the Father, (as

(as in *Job.* 1. 18.) And as the Father sheweth him all Things that himself doth, (as in *Job.* 5. 20.) So it is he that reveals the Father's Counsels to Mankind, (as in *Job.* 15. 15.) It is he that hath brought the good Tidings of Peace and Salvation; and that brought Life and Immortality to Light, by the Gospel, (as in 2 *Tim.* 1. 10.) Thirdly, He shall be called the mighty, or, a mighty God; because he receiveth a mighty Power from the Father, to execute the Father's Will, (as in *Matt.* 28. 18.) And so is become mighty to save all that come to God by him, (as in *Heb.* 5. 9, and 7, 28.) Fourthly, He shall be called the Father; because his Care and Tenderneſs to his Church ſhall be ſuch (and much more) as a Father's Care and Tenderneſs is to the Fruit of his own Body, (as in *John* 10. 11, 15.) Yea, he ſhall be called an everlaſting Father, or, Father of the Future Age; becauſe his Care of the Church ſhall continue as long as the Sun and Moon endureth. Fifthly, He ſhall be called the Prince of Peace; becauſe he is the Purchaſer and Proclaimer of Peace and Salvation to Mankind: It is he that is our Peace-maker, that hath made our Peace by the Blood of his Croſs, (as in *Eph.* 2. 13. to the end.) Next we are to obſerve, that theſe Titles do by no means ſuppoſe him to be equal to, or to be the ſupreme God: Thoſe that are look'd upon to do it are, we conceive, theſe two, (*viz.*) the Mighty, or, a mighty God, and the everlaſting Father. As to the firſt, we ſay, the Term God is often in Scripture applied to other Beings beſides the ſupreme God; namely, to Magiſtrates and Prophets, and the like, (as in *Pſal.* 82. 1, 6.) therefore the Son's being called God in this, or other Places can no more imply his Equality with the Father, than Magiſtrates and Prophets being called Gods in other Places of Scripture can imply their Equality with the Father: But if the Strength of this Text lieth in his being called a mighty God; then we acknowlegde that he is

a mighty God; but he is so as he has received his Being, his Godhead, his Mightiness, his All from the Father, as we have abundantly proved already: But this can by no means prove him to be equal to, or the same as the supreme God the Father is. If he be supposed to be the alone mighty God, then we say he is not equal, but superior to the Father: For if the Son is the alone mighty God, then the Father is not; because it is a Contradiction to suppose two alone mighty God's: therefore, if the Son is the alone mighty God, consequently the Father is inferior and subordinate to the Son, and the Son alone is the supreme God. But it to avoid this Consequence, it should be said that the Son is not the alone mighty God, consider'd as exclusive of the Father, but in Conjunction with him. Answer, *First*, This maketh the Father to be but part of God, and the Son to be but part of God, and so neither of them as considered by himself, is wholly and truly God. And, *Secondly*, It maketh the supreme God to be a compounded Being, capable of Separation and Division, and so destroys the Eternity of his Being. *Thirdly*, It is plain, that this Title is not ascribed to the Son, as in Conjunction with the Father, but as he was made Man, and so was the Gift of the Father to Mankind; and therefore, if he is the alone mighty God, it must be exclusive of the Father. As to the other Title, (*viz.*) *The everlasting Father*, or *the Father of the future Age*, or of the Ages (as some render it) we conceive, that the Title of Father can be no otherways applied to the Son, than on the Account of those Creatures, where he hath been, by the Father's Appointment, the Agent, or Instrument of their Creation, Preservation, or Redemption; for to suppose him to be the Father of his own Father, is ridiculous; and his being the Father of the Creation, will not make him equal to his own Father, because he created the World by the Direction

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on and Power of his own Father: He did not create the World by any independent Ability he had originally in himself, but by an Ability he received from his own Father; consequently he must be Inferior and Subordinate to his own Father. As to the Word *Everlasting* (supposing even that Version of *Everlasting Father*, could be supported) it is most fitly applied to the Time to come; but if we should apply it to the Time past, it can extend no farther than the Beginning of the Creation; because those Beings he is said to be the Father of, were not in Being before that Time. Thus we think this Text doth no Way bespeak the Son to be a Co-ordinate Being with the Father.

Jer. 23. 5, 6. *Behold, the Days come, saith the Lord, that I will raise unto David a righteous Branch; and a King shall Reign and Prosper, and shall execute Judgment and Justice in the Earth: In his Days Judah shall be saved, and Israel shall dwell safely; and this is his Name by which he shall be called, the Lord (or Jehovah) our Righteousness.* Now they say, the Name *Jehovah*, is a peculiar Name to the supreme God; and from hence it's inferred, that Christ is the supreme God, because this Name is here given to him. In answer to which we observe, *First*, That this Name was to be ascribed to the Son when he should become a Man: *This is his Name by which he shall be called*, when he did execute Judgment and Justice in the Earth, when he was sprung out as a Branch from David, as the Root; then he shall be called, *The Lord our Righteousness*: So that this Name was not to be ascribed to the Divinity alone, but as considered in, or as a Part of the Humanity. *Secondly*, We observe, that this Name is given to that divine Person, which was sent by the supreme God, to destroy Sodom and Gomorrhah, and which is called a Man, and an Angel: Thus, Gen 19. 13. *We will destroy this Place, because the Cry of them is waxen great before the Face of the Lord, and the Lord hath sent us to destroy it,* (compared with Verse

24,) *Then the Lord rained upon Sodom, and upon Gomorrah Brimstone and Fire from the Lord out of Heaven.* Here we see one of those Men or Angels that were sent of God, and did execute his Commission, is called by the same Name, (*viz.*) *The Lord, or Jehovab; for Jehovab; (viz.) the Angel,* rained down upon Sodom, and upon Gomorrah Brimstone and Fire from *Jehovab*, (*viz.* the supreme God,) out of Heaven. Again, *Ver. 27.* 'The Man or Angel that spake in Gods Name to Abraham, is there also called by this Name: *And Abraham got up early in the Morning, to the Place where he stood before the Lord (Jehovab,)* that is, before the Angel of the Lord: Compared with *Chap. 18. 33.* *And the Lord (Jehovab) went his Way, as soon as he had left communing with Abraham; and Abraham returned unto his Place.* Seeing then, that the same Name is applied to a Man, and an Angel, and yet we may not infer, that he is Co-ordinate with the supreme God the Father; it will follow, that the applying this Name to the Son, doth not make the Son equal to, or co-ordinate with the Father. If it should be here replied, that the Angel which communed with *Abraham* and *Lot*, and to which the Name *Jehovab* was applied, was no other but our Lord Christ: *Answer,* If this Angel was our Lord Christ, then this clearly proves all that we have been pleading for, (*viz.*) that our Lord Christ is Inferior and Subordinate to the Father, and that the Father alone is the supreme God; because the Name and Office of an Angel, is not, nor cannot be applicable to the supreme God: An Angel being a Servant or Messenger to carry Tidings, and transact for him whose Angel he is said to be. Seeing then there is none superior to the supreme God, that he can be a Servant to, or carry Tidings for; it will follow, that the Name and Office of an Angel is not, nor cannot be applicable to him. And seeing our Lord Christ did minister to, and carry Tidings

things for another, it will also follow, that he is Inferior and Subordinate to him, whose Angel he is said to be; and consequently that he is not the supreme God. *Thirdly*, We observe, that the Name or Title of God, in its first and strictest Sense, is applicable to the supreme Being only: Thus *Isaiah* 44. 6. *I am the first, and I am the last; and besides me there is no God*: And yet we read in *Exod* 7. 1. *The Lord said to Moses, see I have made thee a God to Pharaoh*. And, *Psal.* 82. 1. *God standeth in the Congregation of Princes: He is a Judge among Gods; and Ver. 6. I have said ye are Gods*. Here we see, that though the Term God, when used in its first and strictest Sense, is peculiar to the supreme Being; yet when it is used in a secondary and subordinate Sense, it may be applied to other Beings also. Again, the Term *Good* when used in its highest and strictest Sense, is applicable to the supreme Being only: Thus, in *Matt.* 19. 17. Our Lord said, *Why callest thou me Good? There is none Good but One, that is God*: And yet we read in *Acts* 11. 24. *That Barnabas was a good Man, and full of the Holy Ghost*. Here we see, that though the Term *Good*, in its highest and strictest Sense, is peculiar to the supreme Being; yet when it is used in a secondary and subordinate Sense, it may be applied to other Beings also. Again, the Term *Holy*, when used in its first and strictest Sense, is applicable to the supreme Being only: Thus, in *Rev.* 15. 4. *Who shall not fear thee, O Lord, and glorify thy Name? For thou only art Holy, &c.* And yet we read in *Lev.* 19. 2. *Ye shall be Holy; for I the Lord your God am Holy*. And in *Acts* 10. 22. it is said, *Cornelius was warned from God by an holy Angel*, And, *1 Pet.* 2. 9. *Ye are an holy Nation*. Here we see, that though the Term *Holy* in its first and strictest Sense, is peculiar to the supreme Being; yet when it is used in a secondary and subordinate Sense, it may be applied to other Beings also. So, in like

like manner, tho' the Name *Jehovah*, in its first and strictest Sense, is applicable to the supreme Being only; yet when it is used in a secondary and subordinate Sense, it may be applied to another Being also.

Zach. 13. 7. *Awake, O Sword, against my Shepherd, against the Man that is my Fellow, saith the Lord of Hosts.* Here, because the Man Christ is called the Father's *Fellow*; from hence they infer, that he is equal to the Father. In answer to which we would observe, that the Being which is here called God's *Fellow*, is the same Being which was *Smitten* and *Suffered*, and *Died* in Sinners behalf: This appeareth not only from the Term *Man*, which is said to be the Father's *Fellow*, but also from the Words following: *I will smite the Shepherd, and the Sheep shall be scattered*; which Words are applied to Christ, by himself, in the Day of his Humiliation, as may be seen in *Matt. 26. 31.* From which we would further observe, that if the Divine and Humane Natures were so separate and distinct in the Person of Christ, as that they acted in a separate and distinct Capacity one from another, then it was his Humanity alone that is here said to be *God's Fellow*. But farther we add, that if this was applied to his Divine Nature, considered alone, yet this doth not make him God's Equal, any more than the Beings in the 45th *Psalms*, which are there said to be the *Son's Fellows*, are thereby made *equal to the Son*: The Son was *anointed with the Oil of Gladness above his Fellows*. And if we should infer, that they are the Son's Equals, it will follow, that they are the Father's Equals also; because the Son is the Father's *Fellow*. But we think the Truth is this, That there was something in their Nature or Works, that gave Occasion to their being called the Son's *Fellows*; and that there was also something in the Nature or Works of the Son, which gave Occasion to his being called the Father's *Fellow*; but it can by no means imply an Equality in either case.

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Matt. 9. 2, 6. *Jesus seeing their Faith, saith unto the Sick of the Palsie, Son, be of good cheer, thy Sins be forgiven thee. — That ye may know, that the Son of Man hath Power on Earth to forgive Sins, he saith to the Sick of the Palsie, Arise, &c.* From hence it may be argued, whereas all Sin is primarily, and chiefly committed against the supreme God; therefore it is in the Power of the supreme God alone to forgive Sin; and for as much as our Lord Christ did forgive Sin, it will follow, that he is the supreme God. In answer to which we would first observe, what we understand by Forgiveness of Sin; namely, that it is the remitting or taking away that Punishment and Condemnation, whether Temporal or Eternal, that is either inflicted on, or threatned to the Sinner, as a just Punishment for his Sin. This being premis'd, we say, with the Objector, That all Sin is primarily, and chiefly committed against the supreme God; and that Forgiveness of Sin (as it is against the supreme God) is primarily, and chiefly in his Hand. And farther we say, That this supreme God, is God the Father; and that when the Son doth forgive Sin, it is not by any Authority and Power, that he hath originally and independently in himself; but by Virtue of that Power and Authority invested in him by the Father. And that this is the case, is plain from his own, and the Apostle's express Declaration, *Joh. 5. 22. The Father judgeth no Man; but hath committed all Judgment unto the Son.* Here we see, that Judgment is originally in the Father; but the exercise of it in punishing and pardoning of Sinners is *committed unto the Son*, by the Father: And therefore the Son's either forgiving or punishing the Sinner, can by no means make him to be equal with the Father. Again, the Apostle saith, that Christ is *appointed by the Father to be the Judge of Quick and Dead*, as in *Acts 10. 42.* And Christ himself upon the Cross pray'd to his Father, for Forgiveness for his Murtherers, as in *Luk 23. 34.*

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So then the Son's declaring or forgiving the Man's Sins, and his taking away the Temporary Punishment he lay under for his Sin, can by no means bespeak him to be the supreme God ; seeing he did not use his own Power or Authority herein, but only exercised that Power and Authority, which was given him by the Father.

Matt. 28. 19. *Go ye therefore and teach all Nations, baptizing them in the Name of the Father and of the Son, and of the Holy Ghost.* Here it may be argued since Christians are alike Baptized in the Name of the Father, Son, and Holy Ghost ; that therefore the Father, Son, and Holy Ghost, are three co-ordinate Beings or Persons. In answer to which we would observe, that the Christian Religion is originally and primarily from God the Father ; and that the Son in revealing this Religion, did but reveal the Will of the Father. *John 6. 28. I came down from Heaven, not to do mine own Will, but the Will of him that sent me.* And, *Job. 12. 49, 50. I have not spoken of my self, but the Father which sent me, he gave me a Commandment, what I should say, and what I should speak.* — *Whatsoever I speak therefore, even as the Father said unto me, so I speak.* And the Holy Ghost in confirming and bearing Witness to this Religion, did but confirm and bear Witness to the Father's Will. This being premised, we say, that Baptizing in their Names, must signify, either the Authority of the Baptizer, or the Duty of the Baptized. If the first, then we say, that though they received Authority from them all, yet the Father alone is the Fountain of that Authority ; and therefore the joyning them together in this Commission, can no more make them co-ordinate Beings, than St. Paul's joyning the *elect Angels* with the Father, and the Son, doth make the *elect Angels* co-ordinate with the Father, and the Son, *1 Tim. 5. 21. I charge thee before God, and the Lord Jesus Christ, and the elect Angels,*

ge's, that thou observe these Things. But if it be the Duty of the Baptized, then we say, it was an initiating them into the Belief and Practice of that Religion, that was originally from the Father, revealed by the Son, and confirmed by the Holy Ghost, and so was consequently from them all: Thus *Baptizing unto Moses*, (as in 1 Cor. 10. 2.) was Baptizing unto that Religion, that *Moses* was the Publisher of; and unto that Covenant, that *Moses* was the Mediator of. But this can by no means imply, that they were Co-ordinate with the supreme God the Father.

John 1. 1, 2, 3. *In the Beginning was the Word, and the Word was with God, and the Word was God; the same was in the Beginning with God. All Things were made by him, and without him was not any Thing made, that was made.* In this Text the Son is called *the Word*, and *God*, and is said to be *in the Beginning with God*, and to *make all Things that were made*; and from hence it's infer'd, that he himself is made of none; and consequently, that he is equal to the Father. Answer, Why our Lord is here called the *Word*, and what that Name does particulatly imply, we think it needless to examine into in this place. It sufficeth, that this Name is used here to signify, and express the Only-begotten Son of God our Redeemer and Saviour: Him, who in other Places is called the *Messiah*, *Jesus Christ*, and the like. Therefore, we say, if the same Being, which in other Places is express'd by other Names, is declared to be a Being inferior and subordinate to the Father, (as we have abundantly proved already,) then this Name can by no means make him equal to the Father in this Place. This being premis'd, we proceed to a particular Examination of this Passage. *In the Beginning was the Word*: that is, in or at the Beginning of the first Day of the World's Creation. And that this is meant by the *Beginning*, is plain,

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not only from St. *John's* using the same Phrase of Speech, that *Moses* begins the History of the Creation with; but also from St. *John's* referring himself to the Creation, in the 3d Verse. Besides, we have no other *Beginning*, antecedent to the *Beginning* of the Mosaick Creation, that the Scripture has given an account of; therefore, there can be no other Beginning antecedent to that, which the Scriptures can reasonably be suppos'd to refer to. This we think is the Sum of St. *John's* first Assertion, (*viz.*) That the Word, or Son of God, was in being, as the Word, or Son of God, at or before the Creation of this World. As to this Assertion, *And the Word was with God*; in these Words we conceive the distinct Personality of the Son is asserted, in opposition to what was afterward called the *Sabellian* Error: *Sabellius* maintaining, that the Father and the Son, or Word, was but one distinct Being, though represented, by several Characters, or Names, such as Father, Son, and the like: But St. *John* saith, *The Word was with God*, plainly implying, that he was a distinct Being from him; because it is a foolish and ridiculous Assertion to say, A Being is with it self. This we think is the Sum of the second Assertion, (*viz.*) That the Son is a distinct Being from the Father. As to this Assertion, *And the Word was God*; in these Words, we can by no means think that St. *John* makes him to be the same Being, which in the Words before he said he was with; for this would be to deny what he had just before affirm'd: therefore, when he said, *He was God*, it must signify that he was a *God*, (as some of the Learned think it ought to be rendred here.) And to prevent our thinking otherways, he repeateth his two former Assertions in the next Words, saying, *The same was in the Beginning with God*; so that the Sum of this Assertion we think to be this, (*viz.*) That the Word is a Being of great Excellency and Perfection

tion; namely, that he is a God, or God the Word. And the Sum of the whole we take to be this, that the Word, or Son, is a God, which was with the Father before, or at the Beginning of this World's Creation: But it will not follow, that because he is a God, and was with God the Father, before, or at this World's Creation, that therefore he is a co-eternal or co-ordinate Being with the Father. St. Paul in the 1 Cor. 8. 5, 6. saith, *For though there be that are called Gods, whether in Heaven, or in Earth, (as there be Gods many, and Lords many;) but to us, there is but One God the Father, of whom are all Things.* In like manner, though St. John in this Place saith, *The Word was God*, yet still there is (as St. Paul asserteth) but one supreme God, (*viz.*) the Father. Next, St. John saith, *All Things were made by him, and without him was not any Thing made, that was made.* From hence it is inferred, that because the Son is said to make all Things, that therefore he himself is made of none: Because it is impossible that any Being should make it self, which the Word must have done, seeing he made all Things that were made, if he himself was made also. To which we reply, *First*, If the Term *Made* does signify a different manner of Production from the Term *Begotten*, then the Word was not made, but begotten. But if the Terms *Made* and *Begotten* do both signify the same manner of Production, then we say, that the Son was made, because the Scriptures say, he was Begotten; and yet he did not make himself, although St. John saith, *He made all things* [that were made,] (though these last Words are observed by many of the Learned, not to belong to this Verse) And therefore, we say, *Secondly*, When St. John saith, *All Things were made by him*, it is manifest, that he is excepted (in that Creation) which did make all Things, then said to be made. We read, 2 Sam. 12. That when Absalom had made a Feast for his Brethren, all King David's Sons; and

had kill'd *Amnon*, in Revenge for defiling his Sister *Tamar*; *Tidings* came to *David*, that all the King's Sons were dead. If this Report had been true, That all the Kings Sons had been dead; yet surely *Absalom* must have been excepted, in the Murther of his King's Sons. because he was the Cause and Contriver of it. So again we read in the 1 Cor. 15. 25, 26, 27. He (viz. Christ) must reign till he hath put all Enemies under his Feet. The last Enemy that shall be destroy'd is Death. For he hath put all Things under his Feet. Then the Apostle adds, When he saith all Things are put under him, it is manifest that he is excepted, which did put all Things under him. Thus we say with equal Reason) that when St. John saith, All Things were made by him, it is manifest, that he is excepted in that Creation, that did make all things then said to be made. Again, Heb. 2. 9. We see Jesus, who was made a little lower than the Angels, crowned with Glory and Honour, that he by the Grace of God might taste of Death for every Man. Here we say, if the Words All Things that were made, in St. John do include the Son himself, if he himself was made; in like manner, the Words every Man, in St. Paul must include the Son himself, if he himself was a Man; and consequently, that the Son was not a Man, or else, if he was a Man, he must taste of Death for himself: But the contrary is plain; for though the Son was a Man, and though St. Paul saith, He tasted of Death for every Man, yet he did not taste of Death for himself; because it is manifest that he is excepted, who did taste of Death for every Man, though that Exception is not exprest by St. Paul. So in like manner, though it is said by St. John, That the Word, made all Things, and that without him was not any Thing made that was made; yet it is manifest, that he himself is excepted, that did then make all Things, though that Exception is not exprest by St. John. But, Thirdly, We say, that the Creation which

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St. *John* refers to, was that Creation only which *Moses* giveth the History of; and he saith it was perform'd by the Agency of the Son, (comparing St. *John* with St. *Paul* in *Ephes.* 3. 9. *Which from the Beginning of the World hath been bid from God, who created all Things by Jesus Christ.*) St. *John* saith, *Verse 1. In the Beginning was the Word*; that is, the Word was in Being at the Beginning of Time, when God first entred upon the Work of creating the World, which *Moses* has given the History of. St. *John* takes no Notice in this Place, how or when the Word did begin to be; but only saith, he was then in Being; and then he asserts, that he was the Agent employ'd in making every Thing that was then made; and that *without him was not any Thing made that was then made*: And by the Term *Without* he seems to intimate, that if the Father had pleased, he could have done it without an Agent, or by the Agency of another, but he did not do so; and therefore, he saith, *Without him was not any Thing made that was made*. But whether there had been any such Thing as Creation before the Creation of this World, or whether the supreme God had work'd by, or without an Agent in such a Performance, is that which St. *John* takes no Notice of, because it was not concerned in the Subject he was treating about. But, if after all we have said, it should yet be insisted upon by the Objector, that the Word *All* in this Place ought to be taken in its full Latitude, as comprehending *all Things that ever were made*; then we answer that the Word made must signify a different manner of Production from the Word Begotten; and consequently, we say with the Objector, that the Son was not made, because the Scriptures say he was Begotten. From the whole it appears, that the Son's Equality with the Father is very unjustly inferred from this Text.

John 2. 25. *And needed not that any should testify of Man, for he knew what was in Man.* Here Christ is affirmed to know the Hearts of Men; and from hence it is inferred, that he is equal to the Father. *Answer,* When in this, and many other Places of like kind, Christ is said to know the Hearts and Thoughts of Men; and to be the *searcher of the Hearts, and tryer of the Reins* of the Children of Men; this can by no means make him Co-ordinate with the Father; for we read in *Acts* 5. 3, 4. That St. Peter knew the Hearts of *Ananias* and *Sapphira*, when they sold their Land, and kept back part of the Price. St. Peter had not such a Power of discerning Men's Hearts independent and original in himself, but on this Occasion he received this Power from God; and if God had pleased, perhaps he might have given St. Peter (as he hath done to Christ) an Ability to have known the Hearts of other Men at all times. And if he had done so, St. Peter would yet have been but what he was, (*viz*) a Man; and he would have been no more than a Man; much less would he have been equal to the supreme God. So in like manner, our Lord was by the Father appointed to create, to govern, and to judge the World; and the Father hath given him Knowledge, Wisdom, Power, and all other necessary Qualifications fit for such Performances: But it will not follow, that he is equal to the Father, from whom he received his very Being; and his Knowledge, Wisdom, Power, and whatever Excellency and Perfection he is endued with. Here it may be proper also to take Notice of what St. Peter saith in *John* 21. 17. *Lord, thou knowest all things; thou knowest that I love thee.* And what St. Paul saith in *Col.* 2. 3. *In whom are all the hidden Treasures of Wisdom and Knowledge.* These, and whatever other Characters are applied to Christ, of this kind; and whatever Excellency is said to be in him, it cannot imply an Equality with his Father; because his
Being

Being, and his being what he was, was the Fruit and Product of the Father's good Pleasure. Col. 1. 19. *It pleased the Father, that in him should all fulness dwell:* We see that there was no Excellency in Christ, which he had originally and independently in and from himself; but it was all derived from his Father: Consequently he must be inferior to him, whom he received it from.

John 3. 31. *He that cometh from above, is above all.* Acts 10. 36. *He is Lord of all.* Rom. 9. 5. *Who is over all, God blessed for ever.* Here because Christ is said to be *Lord of all*, and *over all*, and *God above all*, and the like; from hence it is inferred, that he is equal to the Father. In answer to which we observe, that when Christ is said to be *above all*, *Lord of all*, or *God over all*, or any other like Expressions; this must be spoken of him exclusive of the Father: For if the Father is included in this *All*, then the Son is not only Equal, but Superior to the Father; which is most ridiculous to suppose. Therefore, the Word *All* at the most can imply no more than *all* the Creatures he hath made; or in other Words, *All* created Beings and Things: But this doth not equalize him with the Father, who gave him Being, and set him over all, and made him God, and Lord over all.

John 5. 23. *That all Men should honour the Son, even as they honour the Father.* Here it may be argued, that seeing divine Honour or Worship is due, and to be paid to the supreme God only; and seeing the Son is to be honour'd or worship'd with the same Honour or Worship that the Father is; therefore the Son must be worshipt with divine Worship, and consequently is the supreme God. In answer to which we will first observe, what we understand by Honour or Worship, and to whom it is due. Honour or Worship is either Internal or External: Internal is when we do with our Minds respect

respect, value, and esteem any Being, upon the Account of any Excellency, Dignity, or Authority, that we conceive he is invested withal: and when we exercise such Affections and Passions towards them, as is suitable to the Excellency, Dignity, or Authority, which they are possessed of. External Honour or Worship is when we do by some external visible Act, make a publick visible Acknowledgment of the Excellency, Dignity, or Authority, which that Being is endued withal, which we worship. From hence will easily appear, who it is to whom Honour or Worship is due: Namely, Every Being that hath any Excellency, Dignity, or Authority invested in them; and from hence it will appear, what Measure of Honour or Worship is due to any Being: Namely, Such a Measure, as is suitable to the Measure of Excellency, Dignity, and Authority they are invested with. As for divine and humane Worship, the Difference ariseth from the Act of the Mind. If we worship any Being as Divine, though indeed it is not, this may be called Divine Worship; and this arises from the Act or Conception of the Mind: For instance, if I should bow down my Body to a meer Man, and that Act of my Body did proceed from a Conception in my Mind, that the Being I did bow down to, was the supreme God, and this was an Act of Homage to him as such; this would be Divine Worship, though it was directed to a Man. And if I did bow down my Body to the same Man from a Conception of Mind, that he had done me some great Favour, and did perform that Act to him as a Man, that I had received this Favour from, this would be but Humane Worship. Here we see the visible Act of the Body is the same, and the Being is the same, to which that Act of Worship is directed; and yet the same visible Act may be either Humane or Divine, according to the Conception of the Mind it flows from. Every Act
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of Obedience to a Command, is an Act of Worship paid to that Authority which gave the Commandment : If it be a Humane Command, then Obedience is an Act of Humane Honour or Worship, paid to that Authority which that Command flowed from : If it be a Divine Command, then Obedience is an Act of Divine Honour or Worship, paid to that Divine Authority which commanded it. So then we see the same visible Act may be either Humane or Divine Worship. These things being premised, we say, That God the Father is the Object of our highest Honour or Worship ; because it is the supreme God alone that is invested with the greatest Authority, and with the highest Excellency and Perfections : He it is that hath originally in himself the utmost unlimited Perfection of Excellency, Dignity, Authority, and Glory : And therefore to Honour any Being besides the supreme God with our highest Honour, Respect, and Worship, as a Being invested with the highest Excellency Dignity, Authority, and Glory, is a Crime ; because it is a taking from the supreme God, that which is peculiarly his own Property. But yet we conceive it is no Crime to pay such a measure of Honour and Worship to a subordinate Being, as is suitable to that measure of Excellency, Dignity or Authority, which that subordinate Being is endued with. This being so, we say, That the Honour which is here said to be given to Christ, is such Honour as is suitable to the Excellency, Dignity, and Authority, that is given and committed unto him by the Father : And this appears from what went before, and from what follows after these Words about which we speak. Thus we read, *The Father judgeth no Man, but hath committed all Judgment unto the Son ; that all Men may Honour the Son, even as they Honour the Father. He that honoureth not the Son, honoureth*

not the Father that hath sent him. Here we see, that this Honour is not supposed to be given to the Son, upon the Account of any original underived Excellency in his Nature ; but upon the account of that Office, and Authority given, and committed unto him by the Father : Namely, his being the Governour and Judge of the World. Here we see, that as the Son is the Father's Minister; so that what is done unto the Son, he esteemeth as done unto himself : *He that honoureth not the Son, honoureth not the Father that hath sent him* And whereas it is said, *That they shall Honour the Son, even as they Honour the Father*, the meaning we take to be this, That whereas the Son was by the Father constituted Lord and Governour of the World, all Men should humbly submit themselves to the Authority and Government of the Son, even as they should do to the Father, if he was to exercise that Rule and Government in his own Person ; because the Son in this Office personates and represents the supreme God the Father ; and is to them, as it were, in the place of him. But it will not follow from hence, that they are to value and esteem the Son, as they are to value and esteem the supreme God the Father ; or, that the Son is a Co-ordinate Being with the Father. If the King of *Great-Britain* should send forth his Minister to transact in some great Affair, in his Name, and as representing his Person ; and should command all his Subjects to Honour and Respect him as his own Person ; would any be so weak as to infer from this, that the King's Minister is equal to, and co-ordinate with the King ? The case we take to be parallel.

Here we may fitly take Notice of the Prayer of St. Stephen, Acts 7. 59. *And they stoned Stephen invoking (in our English Bibles, calling upon God) and saying, Lord Jesus receive my Spirit.* Here St. Stephen is said to direct his Prayer to Christ ; but then, here we

we say, as to the Term *God*, which is in the *English* Translation, it is in a different Character, and is not, as it is said in any Copies of the Original, and so is not to be insisted on here. And we think St. *Stephen's* praying to Christ, is not an Argument sufficient to prove him to be equal to the supreme God. Prayer is, as we have said, an Act of a depending Being, directed to a Being that hath Power to confer the good thing pray'd for. Seeing, then the Son is the Father's Agent in creating, governing, and judging the World, as we have shew'd already; and seeing the Son hath received from the Father, Power and Ability sufficient for those Performances; it will follow, that we may pray to Christ for that which he hath Power to give, and to do for us; and yet he may not be the supreme God, or equal to him. That which makes him to be the Object of our Prayers, is the Knowledge of our Wants, the Hearing of our Prayers, and having Power and Ability to help us, all which he certainly hath; but yet he hath it not originally and independently in himself; but hath received it from his Father, and consequently he is Inferior and Subordinate to the Father.

In this place likewise, we may take Notice of this Text, *Phil. 2. 10. That at the Name of Jesus every Knee should bow.* And, *Heb. 1. 6. Let all the Angels of God worship him.* Forasmuch as in these, and the like Texts, Honour and Worship is said to be given, or required to be given to Christ; from hence some would infer, that he is the supreme God. In answer to which we say, we have shewn already, that Honour and Worship is due to every Being, in Proportion to that Degree of Excellency, Dignity, or Authority, which that Being is invested withal; and we have shewn upon what Account Honour and Worship is required to be given to Christ; therefore it is a very unjust Inference to say, because the Son hath Hon-

cur and Worship given to him, or required to be given to him, that therefore he is the supreme God.

Here likewise, it may be proper to take Notice of that Passage in *Rev. 5.* from *Verse 7.* to the end of the Chapter; wherein *the four living Creatures*, (rendred in our Bibles, *Beasts*;) and *the four and twenty Elders*, are said to *bow down*, and to *worship the Lamb*, and to *sing to his Praise*; and every Creature is said to *join in this Song of Praise*: And from hence it is inferred, that he is equal to the supreme God the Father. To which we answer, That the great God is set forth in Scripture, as a mighty Prince, sitting upon a Throne of Majesty and Glory, attended with his Nobles and Servants; this is what we have shewn already: And further we say, That the Son of God, our Lord Christ, is represented as sitting at his Right-hand, in token of that Love and Respect the Father is pleased to confer upon him, as his chief Favourite. And here he is represented, as with the Father, in a Throne, under the Character of a Lamb. The Father is represented as *sitting on the Throne with a sealed Book in his Hand*; and none was found worthy to take the Book, nor to look thereon. Then the Lamb is represented, as *standing at the Right-hand of him that sat on the Throne*: A Gesture not of Equality, but of ready Obedience to that Princely Majesty he was attending upon. This Lamb is farther represented, as *taking the Book out of the Hand of him that sat on the Throne*; at the sight of which, *The four living Creatures, and the four and twenty Elders fall down before the Lamb*, and sang a Song to his Praise: And then the whole Creation are represented, as joining in that Song. This is the Sum of the Vision, as far as it relates to this matter. But this doth not bespeak him to be the supreme God, or equal to him, but the contrary. For first we observe, that the Throne here spoken of, is set for the Father, and he only is at first said to sit upon it, as in *Chap. 4. 2.* And immediately I was in the Spirit, and behold, a Throne

Throne was set in Heaven, and One sat on the Throne. And, Chap. 5. 1. *And I saw in the Right-hand of him that sat on the Throne, a Book Sealed, with seven Seals.* And, Verse 7. *And the Lamb came, and took the Book out of the Right-hand of him that sat on the Throne.* Thus we see, that it was the Father alone, that is represented as originally sitting upon this Throne; and so was singular in the supreme Authority and Glory. Secondly, The Lamb, when he is spoken of, it is at first, as standing at the Father's Right-hand, to shew his ready Submission to the Father's Authority. Thirdly, It was the Father alone that was represented as the Object of their highest and perpetual Acknowledgment and Worship, as Chap. 4. 8. to the end. *And they (that is the four living Creatures) rest not Day and Night, saying, Holy, Holy, Holy, Lord God Almighty, which was, and is, and is to come. And when those living Creatures gave Glory and Honour and Thanks to him that sat on the Throne, who liveth for ever and ever, the four and twenty Elders fell down before him that sat on the Throne, and worshipped him, that liveth for ever and ever; and cast their Crowns before the Throne, saying, Thou art worthy, O Lord, to receive Glory and Honour, and Power; for thou hast created all things, and for thy Pleasure they are, and were created.* So when the whole Creation are brought in singing to the Lamb, they first ascribe Blessing and Glory, and Honour, and Power to him, (viz. the Father) that sat on the Throne; and then to the Lamb, who was found worthy to open the Book, and to look therein. Fourthly, The four living Creatures, and the four and twenty Elders, are represented as worshipping the Lamb in this solemn manner, only Occasionally: When he had taken the Book out of the Hand of him that sat on the Throne, Chap. 5. 8. Then, or on that Occasion, they took hold of a proper Opportunity to express their Gratitude to him. Whereas in respect of him that sat on the Throne, they are said perpetually to sing his Praise, Chap. 4. 8. *They rest*
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not Day and Night, saying, Holy, Holy, &c. *Fifthly*, The subject Matter of the Song that was sung to the Lamb, was not any inherent Excellency that was in him, but only what he had done for them, and procured to them, *Chap 5. 9. And they sang a new Song: This supposes what we observed before, that this was an occasional Service to the Lamb, and not that which they were perpetually employed in: They sang a new Song, saying, Thou art worthy to take the Book, and to open the Seals thereof; that is, he was worthy to have the Knowledge of, and to be entrusted with the Father's Purposes and Counsels. (Where by the way we observe, that the Son hath not this Knowledge in and from himself, but he received it from his Father; for he took the Book sealed out of the Hand of him that sat on the Throne.) And this Worthiness is what he had done for them and procured to them; for, say they, Thou wast Slain, and hast redeemed us to God, by thy Blood, out of every Kindred, and Tongue, and People, and Nation; and hast made us unto our God, Kings and Priests; and we shall Reign on the Earth. Whereas the subject Matter of their Praise to the Father seems to be, not so much what he had done, as what he was in himself, Chap. 4. 8. And they (that is, the four living Creatures) rest not Day and Night, saying, Holy, Holy, Holy, Lord God Almighty, which was, and is, and is to come: And the four and twenty Elders at the same time assent thereto; for as it follows, And when the four living Creatures (thus) give Glory, and Honour, and Praise unto him that sat on the Throne, who liveth for ever and ever, the four and twenty Elders fall down before him that sat on the Throne, and worship him that liveth for ever and ever, and cast their Crowns before the Throne, saying, Thou art worthy, O Lord, to receive Glory, and Honour, and Power; and then by way of Reason, why they thus assent to the Song, Holy, Holy, Holy &c. they add, For thou hast created all things, and for thy Pleasure they are, and were created*

created. *Sixthly and Lastly*, When they had sung their Song of Praise to the Lamb; and the rest of the Creation had performed their part in this Service, as being Sharers in the Blessings here acknowledged; and the four living Creatures had said, *Amen*; then the *four and twenty Elders* are said to *fall down and worship him that liveth for ever and ever*; to denote, that all their Service was to end ultimately in the Honour and Glory of the supreme God the Father; and that, as they had on this Occasion celebrated the deserved Praise of the Lamb, so they did return again to that which was their perpetual Song; and to the adoring him who was the supreme Object of their Worship. All which Observations do shew, that the Lamb is an inferior and subordinate Being to him that sat on the Throne; and consequently, that the Father alone is the supreme God. Seeing then, that Worship is due to every Being, in proportion to that degree of Excellency, Dignity, and Authority, that Being is invested withal, which we Worship; and seeing the same external Act of Worship may be either Humane or Divine; and seeing we are commanded, as in *Rom. 13. 7.* *To render Honour, to whom Honour is due*; and to *Honour the Son as well as*, though not *equally with, the Father*, as we have shewn already; and seeing the Son is represented, as *with his Father*, and *at his Right hand*, as his chief Favourite; from hence it will follow, that it is the Church's Duty, to render to the Son of God, our Lord Christ all that Worship and Praise that is due to him, on the account of the Excellency of his Nature, the Authority he is invested with, and what he hath done for them, and procured to them. And this is all that the four living Creatures, and the twenty-four Elders, and the whole Church is said to do, in *St. John's Vision*; but it will not follow, that he is equal to, or co-ordinate with the supreme God the Father. And whereas it is said, *They fell down before the Lamb*, as they did
before

before him that sat on the Throne; this doth not imply an equality of Respect and Esteem: for bowing the Body, and falling down before a Person, was a note of Respect and Honour among Men in St. *John's* time; from which practice the Figure is taken: And this was not applied to the supreme Authority only, but to all in whom any degree of Authority was lodg'd, and to whom any Honour and Respect was paid: And thus it is at this Day; we do not only bow as a note of Respect and Subjection, to the King's Majesty; but do also use the same Gesture of Body, to any that act by his Authority; and to any other that we think proper to pay Respect to: And yet this is not esteemed a making every Body that we bow our Bodies to, equal to the King: Much less is it a making them equal to the supreme God. So in like manner, their using the same external Gesture, in their grateful Acknowledgment to the Lamb, cannot make him equal to him that sat upon the Throne. Besides there is a manifest Difference in the Exterior of their Worship; for to the Lamb they are said to fall down; but to him that sat on the Throne, they not only fall down, but also cast their Crowns at his Feet. Chap. 4. 10. *The four and twenty Elders fall down before him that sat on the Throne, and worship him that liveth for ever and ever, and cast their Crowns before the Throne:* They signifying thereby, that they did devote themselves, and all that they had to his Service and Glory: They at the same time, saying, *Thou art worthy, O Lord, to receive Glory and Honour, and Power, for thou hast created all things; and for thy Pleasure they are and were created.* So that the Reason why they devoted themselves, and all that they had to his Service, appears to be from a consideration, that their Beings, and all that they had was originally from him; and originally from him only; for they take no Notice of the Lamb, in this case of Creation, whom undoubtedly they would not have left out, if he had been originally equal

equal in creating with the Father. From the whole, we think it abundantly appears, that the Son is a Being Inferior and Subordinate to the Father, and that the Father alone is the supreme God.

John 10. 30. *I and my Father are One.* Having given our Sense of this Text, and so answered the Objection founded upon it, in our sixth Argument, we think it needless here to repeat it; and therefore to it we refer.

2 Cor. 12. 14. *The Grace of our Lord Jesus Christ, and the Love of God, and the Communion of the Holy Ghost, be with you all, Amen.* Here, because the Father, Son, and Holy Ghost are joined together, in this Benediction, therefore it is inferred, that they are three Co-ordinate Beings. In Answer to which, we say, suppose St. Paul's Wish or Prayer, or whatever Term is most proper, had been thus, *The Grace of our Lord Jesus Christ, and the Love of God, and the Fellowship of the Holy Ghost, and the Guardianship of elect Angels, be with you all, Amen.* Surely, this had been a very proper good Wish of the Apostle; and such as he might very piously and charitably have desired that the *Corinthians* might enjoy: But yet his joyning the elect Angels with the Father, Son, and Holy Ghost in this Benediction, would not have made those elect Angels to be equal to the Father, Son, and Holy Ghost: So in like manner, his joyning the Son and Holy Ghost with the Father in this Wish, cannot make the Son and Holy Ghost to be equal to the Father. Thus we see, 1 Tim. 5. 21. *I charge thee, before God, and the Lord Jesus Christ, and the elect Angels, that thou observe these Things.* Here we see, St. Paul in his Charge to *Timothy*, in an important matter, and in a solemn manner, joineth the *elect Angels* with the Father, and Christ; and yet we dare not from hence infer, that the elect Angels were Co-ordinate with the Father, and the Son.

before him that sat on the Throne; this doth not imply an equality of Respect and Esteem: for bowing the Body, and falling down before a Person, was a note of Respect and Honour among Men in St. John's time; from which practice the Figure is taken: And this was not applied to the supreme Authority only, but to all in whom any degree of Authority was lodg'd, and to whom any Honour and Respect was paid: And thus it is at this Day; we do not only bow as a note of Respect and Subjection, to the King's Majesty; but do also use the same Gesture of Body, to any that act by his Authority; and to any other that we think proper to pay Respect to: And yet this is not esteemed a making every Body that we bow our Bodies to, equal to the King: Much less is it a making them equal to the supreme God. So in like manner, their using the same external Gesture, in their grateful Acknowledgment to the Lamb, cannot make him equal to him that sat upon the Throne. Besides there is a manifest Difference in the Exterior of their Worship; for to the Lamb they are said to fall down; but to him that sat on the Throne, they not only fall down, but also cast their Crowns at his Feet. Chap. 4. 10. *The four and twenty Elders fall down before him that sat on the Throne, and worship him that liveth for ever and ever, and cast their Crowns before the Throne:* They signifying thereby, that they did devote themselves, and all that they had to his Service and Glory: They at the same time, saying, *Thou art worthy, O Lord, to receive Glory and Honour, and Power, for thou hast created all things; and for thy Pleasure they are and were created.* So that the Reason why they devoted themselves, and all that they had to his Service, appears to be from a consideration, that their Beings, and all that they had was originally from him; and originally from him only; for they take no Notice of the Lamb, in this case of Creation, whom undoubtedly they would not have left out, if he had been originally
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equal in creating with the Father. From the whole, we think it abundantly appears, that the Son is a Being Inferior and Subordinate to the Father, and that the Father alone is the supreme God.

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Phil. 2. 6. *Who being in the Form of God, thought it no Robbery to be equal with God.* Answer, If we suppose this to be the true reading, yet this will not make the Son to be equal to, or co-ordinate with the Father: Because the Son in this Place, is said to exercise such Humiliation and Debasement as the supreme God is not capable of; and of receiving such Exaltation, as the Reward of his Humiliation, which a Being that is at the height of Perfection, could not receive: For the Apostle witnesseth, that the same Being which was in the *Form of God*, did *make himself of no Reputation*; and did *humble himself unto Death, even the Death of the Cross*; and for this God did exalt him, even him, who antecedent to his Abasement was *in the Form of God*; this same Being (and not another, that he was united to, or joined with) did God give a Name to, above every Name; consequently he must be Inferior to that God he received his Exaltation from. But farther we say, seeing Interpreters (not only those that are called *Arian*, but also those that call themselves *Orthodox*) give us a more agreeable Sense of these Words, we think we ought to receive it; not because it suits with our Opinion; but because it makes the Text more consistent with it self, and the rest of the Scriptures. In this Place the Apostle may possibly allude to the Practice of the first *Adam*, who when he was made in the Form or Image of God, did assume to be as God, or equal to God; and did eat of the forbidden Fruit, when the Serpent told them, they should be *as Gods* by so doing. The Apostle recommends to the *Philippians*, the Pattern of Christ, saying, *Let the same Mind be in you, which was also in Christ Jesus*, who, though he was *in the Form or Image of God*, yet he did not (as the first *Adam* did) *assume to himself to be equal to God*; but on the contrary, *Made himself of no Reputation, and took upon him the Form of a*
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Servant. This being the most agreeable reading of these Words, and that which makes the Text consistent with it self, and the rest of the Scriptures; and this being the true reading according to the Opinion of the best Interpreters of the *Greek Tongue*; therefore we chuse to understand it in this Sense: Not, but if we take it as it is in our Bibles, it can by no Means imply the Son's Equality with the Father, (as we have said before.)

Col. 2. 9. *For in him dwelleth all the Fullness of the Godhead, Bodily.* Here because all the Fullness of the Godhead, is said to dwell Bodily in Christ, from hence it's infer'd, that he is Equal to, and Co-ordinate with the Father. Answer, The Apostle in the former Chapter tells the *Colossians*, That he did not cease to pray for them, as at ver. 9. And among other Things he pray'd that the *Colossians* might be Thankful to the Father, for that he had made them meet to be Partakers of the Inheritance of the Saints in Light; and that he had delivered them from the Power of Darknes; and had translated them into the Kingdom of his dear Son, in whom they had Redemption through his Blood, even the Forgiveness of their Sins, as at ver. 12, 13, 14. The Apostle having thus pray'd that the *Colossians* might be sensible of, and thankful to the Father (who was the Original Fountain of all their Mercies) for their being set free from that State of Bondage and Condemnation which they were in, whilst they were Servants to Sin and Satan, by making them the Subjects of Christ's Kingdom; and so entitling them to the Forgiveness of Sin, and eternal Life: He next takes Occasion to speak to them of the Ground or Foundation of that Authority which was lodg'd in him, the Subjects of whose Kingdom they were said to be, (*viz.*) That he was the Image of the invisible God, as at Verse 15. Here we would observe, that the Name or Term God, properly signifies Go-

vernour, according to the Opinion of the Learned So then, whereas the Son, our Lord Christ is here said to be the *Image of the invisible God*, it is plain that it is his Office, and not his Essence or Nature that the Apostle here refers to. The Apostle is here speaking of the Son as a King, as one that was invested with Sovereign Authority; and he saith, the Foundation of that Authority consisted in his being the *Image or Representative of the invisible King*, (*viz.*) *God the Father*. Here we see the Apostle doth not lodge the original supreme Authority in the Son; but on the contrary, he represents the Son as the Image or Vice-King of him in whom the original supreme Authority was lodg'd. The Apostle having thus declared, that sovereign Authority over all was lodg'd in Christ, as he was the Image or Vice-King of the Father; he next gives them to understand, that as he was thus above all Things, so he was likewise before all Things, as being the *First-born of every Creature* (or born before every Creature) as at *Verse 15*. And that he was *before every creature*, the Apostle proves, by declaring that he was the instrumental Cause of their Production: *For by him were all things created, that are in Heaven, and that are in Earth, visible and invisible, whether they be Thrones, or Dominions, or Principalities, or Powers: all things were created by him, and for him, (to Rule over.) And he is before all things, and by him all things consist*, as at *Verse 16, 17*. The Apostle having thus declared, that the King, whose Subjects they were, was no less than the Image or Vice-King of the most High, and that he was *before all things*; all things being *created by him, and for him*, (to rule over;) so as that he was by the Father made the sovereign Lord of the whole Creation: He next tells the *Colossians*, that this Image or Vice-King was their King in another Capacity, besides that of his being the Creator or Governour

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of the World, (*viz.*) his being the Head of that Body or Society the Church, of which they were called to be Members; that he was the Beginning of this new Creation, the Foundation Stone of that Building; and that he was the *First-born from the Dead*; that in all Things he might have the Preheminence, as at *Ver. 18*. Then the Apostle shews the Cause or Reason of this Dignity and Preheminence; and this he resolves finally into the good Pleasure of the Father: *It pleased the Father, that in him should all Fulness dwell*, as at *Verse 19*. It was the Father's good Pleasure to make him his Agent, in creating all Things; and to set him over all, as his Image or Representative: *It pleased the Father* to communicate to, and to lodge in him, as a true and faithful Minister, *all the Treasures or Fullness of Power, and Wisdom, and Knowledge*, and all other necessary Qualifications fit for the Office and Performances he was called to: *It pleased the Father* to appoint him to be the *Head of the Body, the Church*; the Beginning of that new Creation; the *First-born from the Dead*; and to give him the *Pre-eminence in all Things*: All this was the Fruit and Product of the Father's good Pleasure. By which it is evident, that the *Fulness of the Godhead*, which is said to dwell Bodily in Christ, *Chap. 2. 9*. was that sovereign Authority which was lodg'd in him by the Father, for the ruling and governing the whole Creation. He was made the Lord and Governour of all in a most full Manner, and so there was the Fulness of all Kingly Power and Dominion dwelling in him. That by the *fullness of the Godhead* is meant sovereign Dominion, is evident also from the Words both next before, and after the Text. The Apostle in the Words foregoing the Text, warn'd the *Colossians*, to take heed of those Deceivers that would corrupt Christianity, by mixing with it the ceremonial Law of the *Jews*, or the vain deceitful corrupted

Corrupted Philosophical Notions, and Practices of the Gentiles: For, saith the Apostle, *Beware, lest any Man spoil you through Philosophy, and vain Deceit, after the Tradition of Men, after the Rudiments of the World, and not after Christ*; compar'd with *Verse 14.* to the end of the Chapter. And then he gives the Reasons why they should not hearken to, nor submit themselves to what these false Teachers would impose upon them: *First*, Because in him that was their King and Head, dwelt all the Fulness of the Godhead, Bodily; that is, in him, and in him only it pleased the Father that sovereign Dominion and Authority over all should be lodg'd; and consequently to him, and to him only they ought to submit themselves; and not to hearken to, nor follow any that should presume to impose upon them any Doctrine or Law besides that of Christ. *Secondly*, He tells them, that they were compleat in him; that is, by their submitting themselves to his Government, they were compleat Christians; and so were compleatly qualified for God's Favour, the Pardon of Sin, and Eternal Life; and consequently it was altogether needless and superfluous for them to be concerned, to believe or practise any thing, besides what the Christian Religion did require from them: And then the Apostle adds, saying, *Which is the Head of all Principalities and Powers*; in which Words, he plainly proves, that it was that sovereign Authority and Power over all, which was given to Christ by the Father, that the Apostle is here referring to.

1 John 1. 1, 2. *That which was from the Beginning, which we have heard, which we have seen with our Eyes, and our Hands have handled of the Word of Life; for the Life was manifested, and we have seen it, and bear Witness, and shew unto you that Eternal Life, which was with the Father, and was manifested unto us.* Here the Son is supposed to be declared to be an *Eternal Being*; and from hence it's inferred, that he is Co-equal with the Father. In answer to which, we say, *First*, That
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the Life here spoken of may very properly imply, not the Person of our Lord, but that Doctrine of Life and Salvation which he Publish'd, and Propounded to Mankind's Acceptance: That *Word of Life* which the Apostles had heard with their Ears, and had seen confirmed by a multitude of wonderful things, which were made visible to their Sight and Feeling; and which they had declared to the World, that so they might have a share and Fellowship in the Blessings of it: That *Word of Eternal Life which was with the Father*, as the first original Spring and Fountain from whence it flowed. And this seems to be the Sense of the Apostle from the Words which follow, in *Ver. 3, 4, 5.* *That which we have seen and heard, declare we unto you, that ye also may have Fellowship with us; and truly our Fellowship is with the Father, and with his Son Jesus Christ. And these things write we unto you, that your Joy may be full. This then is the Message which we have heard of him, (viz. Christ, spoken of at the end of the third Verse,) and declare unto you, That God is Light, and in him is no Darknes at all. Verse 25. And this is the Promise that he hath promised us, even Eternal Life.* But, *Secondly*, We say, if this was spoken of the Person of the Son, yet we conceive it was not upon the Account of the Eternal Duration of his Being; but as he is the way to, the Manifestor and Procurer of, and the instrumental Cause, or the immediate Dispenser of Eternal Life to all Believers. And thus we find him represented in the Scriptures, *John 1. 4. In him was Life, and the Life was the Light of Men, Chap. 2. 15. That whosoever believeth on him should not perish, but have Everlasting Life, Chap. 6. 33. For the Bread of God is he, which cometh down from Heaven, and giveth Life unto the World. Verse 47. Verily, verily, I say unto you, he that believeth on me hath Ever-*
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*lasting Life. Verse 57. As the living Father hath sent me, and I live by the Father; so he that eateth me, even he shall live by me. Verse 68. Lord, to whom shall we go? Thou hast the Words of Eternal Life. Chap. 8. 12. He that followeth me shall not walk in Darkness, but shall have the Light of Life. Chap. 10. 28. And I give unto them Eternal Life. Chap. 11. 25. 26. Jesus said unto her, I am the Resurrection, and the Life; he that believeth in me, tho' he were Dead, yet shall he Live; and whosoever liveth and believeth in me, shall never Die. Chap. 14. 6. Jesus said unto him, I am the Way, the Truth, and the Life; no Man cometh to the Father but by me. Chap. 17. 2, 3. As thou hast given him Power over all Flesh, that he may give Eternal Life, to as many as thou hast given him. And this is Life Eternal, to know thee, the only true God, and Jesus Christ whom thou hast sent. Here we see, the Son is frequently called Life, yea, Eternal Life, (and that more especially in St. John's Writings,) not upon the Account of the Duration of his Being; but as he is the way to Eternal Life, to all that Obey him. And this we conceive the Apostle may intend by the Words Eternal Life in this Place, if applied to the Person of the Son; for then it is as much as if he had said, *For the Life*, (viz. Christ) *was manifested, and we have seen it, and bear Witness, and shew unto you that Divine Person, which was the Revealer and Publisher, the Purchaser and Procurer, the Ministrator and Dispencer of Eternal Life, which was with the Father, and was manifested unto us. But, Thirdly, We say, if these Words do refer to the Duration of the Son's Being, yet they do not prove him to be Co equal, or Co-eternal with the Father; because the Word Eternal, when applied to the Son, cannot imply the same as when applied to the Father: For the Word Eternal in its first and strictest Sense, as applied to the Father, implies the same as Self-existing; so that*
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in this Sense of the Word, whatever is Self-existing must be Eternal; because it is impossible for nothing to give Being to something, or for a Being to give Being to its self when it was not: And likewise, whatever is Eternal must be Self-existing; because every Being which is Eternal must be considered separate from every Cause which might be antecedent to it: And every Being which exists separate from every antecedent Cause must be Self-existent. From hence it will follow, that every Being which is not Self-existing is not Eternal, in this strict Sense of the Word; because every Being, that is the Cause of the Being and Existence of another Being, must be *antecedent* to that other Being he is the Cause of: And every Being which is produced or derived from some superior precedent Cause, must be *after* that which was the Cause of it; and consequently is not Eternal in the Sense we here speak of. We shall not here take Notice of the absurd Notion of two Self-existing Beings; nor of the Doctrine of Polytheism, which will unavoidably follow the making the Son Eternal, in the same Sense as the Father is; but we will prove that he is not so, from his own express Testimony in this Matter. John 3. 16. *God so loved the World, that he gave his Only begotten Son, &c.* Here we see, the Son himself declares that he was not Self-existing, but was begotten of the Father; so that the Father is made the Cause of the Son's Being. John 5. 26. *As the Father hath Life in himself, so hath he given to the Son to have Life in himself.* Here we see, the Father is not only declared to be the Cause of the Son's Being, but also that he was free and voluntary in his Production; *So hath he given to the Son to have Life in himself.* This is likewise attested by St. Paul, in Col. 1. 19. *It pleased the Father, that in him should all fulness dwell.* Here

we see, that not only his Being, but also his being what he is, is the Fruit and Product of the Father's good Pleasure: *It pleased the Father, that in him should all fulness dwell.* John 6. 57. *As the living Father hath sent me, and I live by the Father; so he that eateth me, even he shall live by me.* Here we see, the Father is not only the original Cause of the Son's Being; but also he is the Cause of his continuing to be: *I live by the Father.* The Son did not continue to be, by a Power that he had Independent in himself; but from that Power that he received from the Father. Seeing then the Son is a derived Being, and his Being depended on the Will and Power of the Father; it will follow that he is not Eternal, in the same Sense as the Father is: The Father was before the Son, as every voluntary free Cause is before its Effect; and the Son is after the Father, as every Effect is after its own voluntary free Cause; and consequently cannot be Co-eternal with the Father. Therefore, when the Son is said to be *Eternal*, it can imply no more than when he is said to be *from the Beginning*, or *before the Foundation of the World*; that is, the Son's Being was antecedent to any thing or time which we can have any Idea of, excepting the supreme God the Father; who alone is Underived, Unbegotten, Unoriginated, Self-existing, and Eternal in the strictest Sense. From the whole it appears, that the Son is inferior and subordinate to the Father, and that the Father alone is the supreme God.

1 John 5. 7. *There are Three that bear Record in Heaven, the Father, the Word, and the Holy Ghost; and these Three are One.* Here, because the Father, Word, and Holy Ghost are said to be *One*; from hence it is inferred, that they are three Co-ordinate Beings. *Answer*, If we suppose the
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Thus our Lord, in *John* 8. 18. saith, *I am one that bear Witness of my self; and my Father which sent me, he beareth Witness of me.* *John* 5. 36. *The same Works that I do, bear Witness of me, that the Father hath sent me.* So might St. *John* say; *There are Three that bear Record in Heaven, and these Three are One: Not One in Number,* for then it had been but one Witness. And if the Apostle had meant of one Species or Kind, this would not have answer'd his Design; because thee Beings that are of one Species or Kind, may give three different Testimonies, and the Truth might remain unconfirmed still; whereas the Apostle is declaring, that the Truth of Christianity is confirm'd by three Witnesses, that did agree in their Testimony; *These three are One.* Thus we see, that there is no manner of ground from this Text to make the *Father, Son, and Holy Ghost* equal to, or Co-ordinate one with another.

I *John* 5. 20. *This is the true God, and Eternal Life.* The Son, our Lord Christ, is here supposed to be called *the true God*; and from hence it's inferred, that he is equal to the Father. Answer, Supposing that these Words are to be applied to the Son, (though it may be as proper to apply them to the Father,) we say, when these Words are applied to the Son, they cannot signify the same, as that Term, *The only true God*; because our Lord makes that to be applicable to the Father only. *John* 17. 2. *This is Life Eternal, that they may know thee, the only true God, and Jesus Christ whom thou hast sent.* For as much as the Father (considered in a separate and distinct Capacity from the Son) is here said to be, *the Only, or, the alone true God*; this cannot be said of the Son in the same Sense as it is said of the Father; for if the Son is so in the same Sense

as the Father is, then there are two in the same Sense, that it is said, there is but One; which is a Contradiction. Therefore, we conceive, if this was applied by the Apostle to Christ; that he called him, *The true God*, in opposition to those false Christs that had appeared in the World. This is the *true God* or the *true Messiah*, or the *true Christ*, (which comes to the same,) and in him alone ye may have *Eternal Life*.

Rev. 1. 11, 17. *I am Alpha and Omega, the First and the Last. I am, the First and the Last.* From these, and the like Expressions in this Book, it is inferred, that the Son is Co-eternal with, or Co-equal to the Father. In answer to which, we say, That Christ being *the First and the Last*, must be understood exclusive of the Father; for otherways the Son would be before the Father, and all things would end ultimately in the Glory of the Son: Whereas the contrary is manifest from Scripture, which declares, not that the *Son* is the Cause of the Father's Being; but that the *Father* is the Cause of the Son's Being, as we have already proved. Now it is most ridiculous to suppose the Effect to be before its own Cause. Again, the Scripture declares, that all things end ultimately in the *Glory of the Father*, as in 1 Cor. 15. 24, 28. *Then cometh the End, when he shall have delivered up the Kingdom to God, even the Father. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him, that put all things under him; that God may be all in all.* Phil. 2. 11. *That every Tongue should confess that Jesus Christ is Lord, to the Glory of God the Father.* Here we see, that all things, even the Glory that is given and ascribed to Christ, are to end ultimately in the *Glory of God the Father*; consequently the Father is the last End of all things: For we may not understand the word last in respect of time; because, both the Father, and the Son, and Angels and Men, will endure to all Eternity; and in that respect

respect there will be no Last, nor End. Seeing then the Father was before the Son, and all things end ultimately in the Glory of the Father, (as the above Scriptures Witness,) and seeing Christ being the First and the Last, must be understood not Inclusive, but Exclusive of the Father; it will follow, that the Son is still a Being Inferior and Subordinate to to the Father; and that the Father alone is the Supreme God.

Thus we think the Objection is fully and clearly answer'd, by giving a plain and clear Sense of those Texts of Scripture, which have been produced, as bespeaking the Son to be equal to the Father: And upon a fair Examination, the greatest part of them fully prove the contrary; and not one of them prove what they were produced for. So that to conclude, we say, whatever be the Opinion of Men, or the Doctrine of this or that Church, or decreed by this or that fallible Council; this we see and know, that the Doctrine we have asserted and proved (by a cloud of plain, full, and express Testimonies of the Scriptures, which bear Witness to it; and which hath not one Testimony to contradict it,) is the Doctrine of the Scripture of Truth, (*viz.*) that the Son is Inferior and Subordinate to the Father, and that the Father alone is the Supreme God.

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F I N I S.

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